English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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This file is volume No.05 of 26

In the Name of Allah, the Most Merciful, the Most Compassionate

All praise is due to Allah and peace and blessings be upon the Messenger of Allah, his family and Companions.

We have formerly finished the first section of the Fatwas of the Permanent Committee for Scholarly Research and Ifta' on `Aqidah (creed) and Tafsir (exegesis of the meanings of the Qur'an). By the help of Allah (Glorified be He) the first section was published, so Praise be to Allah Who made this easy for us to achieve. Now we are starting to publish the second section (Fiqh i.e. 'Islamic jurisprudence'). Fatwas which relate to Taharah (ritual purification) have been revised by his Eminence Shaykh Abdul `Aziz ibn `Abdullah ibn Baz, his Eminence Shaykh `Abdul-Razzaq `Afify, and his Eminence Shaykh `Abdullah ibn `Abdul-Rahman ibn Ghuddayyan, may Allah facilitate revising the rest of the Fatwas.

I would like to remind the reader about the method of the Committee that I have referred to earlier in the introduction. It is to choose the opinion which is supported by proof without being restricted to a specific Madh-hab (School of Jurisprudence) or scholar. Only few scholars attribute rulings to their proofs and many of scholars of Madh-habs (Schools of Jurisprudence) try to exercise Ta'wil (allegorical interpretation) to find evidence for the opinions of their schools. The Committee clarified its method while answering the third question from Fatwa No.9580This is the text of the answer: "The Committee gives Fatwas according to apparent legal proofs whether they conform to Al-Madhahib Al-Arba`ah (the famous Four Juristic Schools i.e. Hanafy, Maliky, Shafi`y, and Hanbaly) or with one of them and does not restrict itself to a specific Madhhab."

Undoubtedly, truth which is based on the Qur'an, Sunnah, and whatever proof is ascribed to them should be demonstrated.

With regard to the order of Fatwas, the organization of the book of Mukhtasar Al-Muqni` was followed, as I have mentioned before. However, this was done only in a general manner because organizing Fatwas differs from writing

books. Fatwas are answers to questions. One single question may have different points and it might be difficult to compile each partial answer with others similar to it. However, Fatwas of this kind are placed in the closest suitable spot. One Fatwa may be published in more than one place if it includes more than one subject such as Taharah and Salah (Prayer), Taharah and Sawm (Fasting), etc. The majority of books of Fiqh include the issue of using gold rings in the chapter of vessels but we included it in the chapter of ornamentation taking into consideration the purpose of using them. Issues of different subjects were sometimes compiled in one place considering a relation between them and to make things easy for the reader. For example, everything that relates to hair was placed together so that issues of shaving, dyeing, Wasl (adding to one's hair), plucking, etc., were compiled with Sunan-ul-Fitrah (human innate norms) though the chapter of ornamentation befits some of

them. However, the relationship that combines them all i.e. they all change the normal condition of hair was considered. These are some of the reasons why different books on the same subject are written in different ways. The important goal is to produce the material so that people avail from it and it can be easily used.

May Allah guide us all to do righteous deeds! May He reward all scholars who gave the Fatwas and people who compiled or helped to compile them with the best reward! May He benefit all those who read the Fatwas! Really He is The Generous, The Bountiful.

And the close of our request will be: Al-Hamdu Lillahi Rabb-il-`Alamin [All praise and thanks are Allah's, the Lord of 'Alamin (mankind, jinn and all that exists)].

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Ahmad `Abdul-Razzaq Al-Duwayyish

Usul-ul-Fiqh (Principles of Islamic Jurisprudence)

(Part No. 5; Page No. 4)

Al-Wajib and Al-Mandub

The first question of Fatwa no. 590

Q: What is the difference between Wajib, Mandub, Mustahab, and Sunnah?

A: All Praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions! **To proceed:** These terms differ according to the following terminology: (i) One who performs a Wajib act is rewarded; however, if one neglects such act, punishment is incurred. (ii) Mandub, Mustahab, and Sunnah are similar, if not synonymous. Technically, they refer to a category of acts that if performed, one is rewarded but if neglected, there is no punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6315

Q: People in our country differentiate between Sunnah (supererogatory act of worship following the example of the Prophet) and Fard (obligatory). They say that Allah's punishment takes place only when someone leaves the acts that are relevant to Fard or stressed Sunnah. However, I believe that anything which Muhammad (peace be upon him) has done or clarified to his Ummah is an obligation. Accordingly, those who do not do this are considered to be hateful of what Muhammad has come with. Growing the beard for example, has been ordained by Muhammad (peace be upon him), is it authentically proven that he shaved it? Does shaving it imply a sign of hatred to what Muhammad (peace be upon him) has come with? Does

whoever does this fall under the same Ayah?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To proceed: Obligation is what a person is rewarded for doing and punished for abandoning. Sunnah or (the desirable acts) is what a person is rewarded for doing but not punished for abandoning. It is not a must that whoever leaves an act of Sunnah is considered to hate it. As for shaving the beard or having it cut, it is prohibited, for the Prophet (peace be upon him) said: ﴾Trim closely the moustache, and let the beard grow to be unlike the disbelievers.﴿ This does not necessarily imply hating what the Messenger (peace be upon him) came with. The same ruling applies to those who are undutiful to their parents or who commit Zina (illegal sexual intercourse outside marriage), for they are considered sinners not haters of what the Messenger (peace be upon him) has came with. Sins have many other reasons other than hatred for the Prophet (peace be upon him). This is why sinners are not deemed as Kaffirs (disbelievers) when they commit sin according to the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) unlike the Khawarij.

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Forbiddance

The fifth question of Fatwa no. 8241

Q: In reference to the Prophet's (peace be upon him) Hadith (When I command you to do anything, do as much of it as is within your capability; when I forbid you to do anything, stay away from it,) **is it true that there are levels of Nahy (forbiddance) indicating how serious it is to do or not do something, including Nahy Tahrim (forbidding something due to its close proximity to Haram (unlawful)), Nahy Takrim (forbidding something for the sake of perfection of character) Nahy Tanzih (forbidding something despite its close proximity to Halal (lawful)), Nahy Nadb (forbiddance denoting recommendation not to do something but no strict prohibition) and the like? Another example is the Hadith narrated in Sahih Al-Jami` to the effect that** (The Prophet (peace be upon him) forbade combing the hair everyday (unless urgently needed).) **Does the forbiddance imply prohibition or is it just discouraging it?**

A: Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. In principle, Nahy (forbiddance) implies prohibition unless otherwise indicated by contextual evidence. There is nothing called Nahy Nadb. If there is contextual evidence denoting that Nahy is meant for disapproval rather than absolute forbiddance, it will thus be termed Karahat-ul-Tanazih (disapproving something which is not prohibited). With regard to the Hadith mentioned above, its meaning is sound and it was narrated in a different wording by Al-Tirmidhy from `Abdullah ibn Mughaffal (may Allah be pleased with him) who said, (The Messenger of Allah (peace be upon him) forbade combing the hair, cleaning it and embellishing it, except on every other day (unless urgently needed).) He classified the Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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The second question of Fatwa no. 4221 Q: At times, a prohibitive statement merely indicates undesirability and an imperative statement may only indicate desirability. How is the intended meaning determined? For example, many religious texts express the prohibition of building, sitting, writing, treading, or leaning against graves. However, Imam Ahmad maintains that these acts are only undesirable (refer to Zad Al-Mustaqna`, Chapter on Funerals). Similarly, menstruating and unmarried women's attendance at the religious celebration of the two Feasts is only desirable according to the commentator of Sharh `Umdat Al-Ahkam, not obligatory.

A: All Praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions! To commence: The standard of judging these statements are sought in the contexts related to commandments and prohibitions. If no presumptive evidence exists to turn the imperative into desirable or the prohibitory into merely undesirable, then the basic rule is that imperative statements indicate obligation and prohibitory statements denote the unlawful.

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Al-Makruh

The second question of Fatwa no. 8133

Q: What is the definition of Al-Makruh (the Reprehensible)?

A: All Praise is due to Allah and peace be upon his Prophet, his family, and Companions. To proceed: Al-Makruh is defined as an act that if abstained from, one is rewarded. However, if such an act is done no punishment is incurred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The meaning of condition

The first question of Fatwa no. 245

Q: Could you kindly explain the following definition of Al-Shart, i.e. condition: A proposition on which another proposition depends; thus, if it is not present the dependent proposition does not exist, but if it is fulfilled, the dependent may and may not follow?

A: All Praise is due to Allah. Peace and blessings be upon His Messenger, his family, and Companions. To commence: Condition is defined as a proposition on which another proposition depends; thus if it is not present the dependent proposition does not exist, but if it is fulfilled, the dependent may and may not follow. For example, Salah (Prayer) is conditional on Islam, thus if a person is a non-Muslim, his Salah will be invalid even if he performs Salah. However, if the condition is fulfilled, it does not necessitate the existence of a dependent matter, i.e. being a Muslim does not necessitate the validity of Salah. For example, the due time is a condition of Salah, thus if the time is due, the competent worshipper is obliged to perform it. However, one may not perform it, because of an excuse or one may be exempted from this obligation; here the condition (due time) is existent but the dependant (Prayer) is not present.

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(Part No. 5; Page No. 10)

Rulings are taken from both the Qur'an and Sunnah

The third question of Fatwa no. 8006

Q: What is the ruling on portraying animate beings? Undoubtedly, the answer will be that it is Haram (forbidden) and is impermissible for Muslims, but I have failed to convince my teacher (art teacher) of this. I told him that the Messenger of Allah (peace be upon him) said: (The most severely tormented people on the Day of Resurrection will be the image makers.) **I also told him that Allah (may He be Exalted and Praised) mentioned regarding the image maker : Blow the life into it (the image). I also advised him that if he likes to paint, he should paint trees, houses, or books ...etc. provided that these drawings do not depict animate beings. However, he, may Allah guide him, was not convinced and asked me to provide him with evidence from the Noble Qur'an. I told him that the Noble Qur'an and the Prophetic Sunnah both complement each other, and that Sunnah is what our Prophet (peace be upon him) has come with. I also told him that the Scholars are the heirs of the Prophets... etc, I hope that you will answer these questions so that I can reply to him in this regard, as he told me that he only accepts evidence from the Noble Qur'an. May Allah guide us all to that pleases Him. Amen, O Allah, Lord of the great throne.**

A: Praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and companions. To commence, Islamic juristic rulings are taken from both the Qur'an

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the authentic Sunnah of the Prophet (peace be upon him) for Allah (Exalted be He) states: (Say: "Obey Allâh and obey the Messenger) and He states: (but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") as well as: (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you) and He states: (But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them) Also Allah states: (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh) and: (And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!) In addition to: (Nor does he speak of (his own) desire.) (It is only a Revelation revealed.) and He states: (And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them) In addition: (And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you,

abstain (from it).》 And there are other Ayahs indicating the obligation of acting according to the authentic Hadiths of the Prophet (peace be upon him). There are a lot of authentic Hadiths that prohibit portraying animate beings and warn image makers of the most grievous torment on the Day of Resurrection. Among these Hadiths, the Prophet (peace be upon him) stated: 《the most grievously tormented people on the Day of Resurrection would be the painters of pictures.》 Agreed upon Hadith. It is narrated in Sahih Al-Bukhari on the authority of Abu Juhayfah (may Allah be pleased with him) 《That the Prophet (peace be upon him) cursed the one who accepts Riba (Usury) and the one who gives it.》 Moreover, he cursed painters of pictures. Actually, there are many reported Hadiths implying this meaning. We ask Allah to guide your teacher to the right path and wisdom.

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Logic-based evidence and textual evidence

Fatwa no. 8803

Q: There are logic-based evidences and textual evidences proving that Allah is the Creator of the universe, humans and life. How can we differentiate between both kinds of evidence in proving that Allah is the Creator?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions! Logic-based evidence refers to the evidence deduced by reason about an issue needing proof, such as using the creation of the heavens, the earth and the humans as evidence for the existence of the Creator (Glorified be He) and the fact that He is All-Knowing, All-Powerful, and Wise.

Textual evidence refers to the evidence taken from the Qur'an, the Sunnah or the scholars' Ijma` (consensus).

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The Authority of Singular Reports

The first question of Fatwa no. 9377

Q: What about a person who denies the punishment in the grave, because the reports in this regard are Hadith-ul-Ahad (Hadiths which at some point in the chain have only a single narrator) which -they hold- can never be taken as basis for beliefs? They do not judge reports in terms of authenticity, acceptability, and weakness, but in terms of the numerous chains of transmission; whether it is a singular report or recurrently reported at each generation of narrators. Upon finding out that a certain report is singular, they reject it. How does one respond to this?

A: All Praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions. To commence, if a singular report is authentically reported from Allah's Messenger (peace be upon him), it is a credited proof according to the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), whether on issues of worship or creed. Whoever denies the authority of Hadith-ul-Ahad after establishing the evidence against him is a disbeliever. For further explanation in this regard, refer to the book entitled Al-Sawa`iq, by Ibn Al-Qayyim or its abridged version by Al-Mawsily.

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Some of the means of issuing rulings are the consensus of scholars and proper analogical deduction

The fourth and fifth questions of Fatwa no. 7701

Q 4: The Prophet (peace be upon him) said: (I left among you two things, the book of Allah and my Sunnah, as long as you go by them you will not be mislead.) **Is there any means for issuing rulings in Shari'ah (Islamic law) other than these two sources?**

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence,** the rulings of Shari`ah are based upon texts from the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him), consensus of scholars and proper analogical deduction. If a Muslim can not derive the rulings from these sources, then they have to follow whom they deem to be reliable from among the scholars. Allah (Exalted be He) says: (So ask the people of the Reminder, if you do not know.)

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Q 5: Is it permissible in these days to practice Ijtihad (juristic effort to infer expert legal rulings)?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence,** practicing Ijtihad is still opened before people of knowledge and belief who have deep insight and understanding for the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him) and the sayings of those who preceded us from among the Companions of the Prophet (peace be upon him) and those who followed them in righteousness from among scholars. Whoever can not do so should ask the people of knowledge as was mentioned earlier.

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The sixth question of Fatwa no. 9636

Q: Consensus of opinions is one of the basic sources of legislation in Islam next only to the Glorious Qur'an and the Sunnah. Do the decisions of the Islamic Fiqh Academy in Makkah form a consensus of Muslim scholars?

A: All Praise is due to Allah. May peace and blessings be upon His Messenger, his family, and Companions. **To commence,** it does not form a consensus of opinion, and the same applies to other similar organizations.

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Ijtihad

(Part No. 5; Page No. 17)

Permissibility of practicing Ijtihad by whoever is qualified for it

The fifth question of Fatwa no. 2171

Q: Is it permissible for a person to practice Ijtihad (juristic effort to infer expert legal rulings) in the Islamic rulings? Are there certain conditions for a Mujtahid (a scholar qualified to exercise Ijtihad)? Is it permissible for any person to give an opinion without being aware of the clear evidence supporting it? How authentic is the following Hadith: (The most daring to give Fatwa (recklessly) is the most daring to enter the Hellfire.) **or the Hadith that means the same as this?**

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions! The door to Ijtihad in the rulings pertaining to Shari`ah (Islamic law) is open for any qualified person provided that they know the sources they need to use as reference - the Ayahs (Qur'anic verses) and Hadith, and have the ability to understand them and use them as supporting evidence. In addition, a Mujtahid should have knowledge of the grade of the Hadith they use as evidence and of the issues on which Ijma` (consensus) has taken place so as not to clash with the Muslims' Ijma` in the rulings they issue. Moreover, they should be familiar with the Arabic language to understand the meanings of the texts and, thus, can use them as proof and deduce conclusions from them. A person is not allowed to give their opinion on a religious issue without knowledge. They should seek guidance from Shari`ah (Islamic law), then from the scholars' opinions and follow their way of examining and using evidence to deduce conclusions. Only then, can a Mujtahid give a Fatwa based on their conviction and to benefit their religion.

As for the following Hadith: (The most daring to give Fatwa (recklessly) is the most daring to enter the Hellfire) it is related by Imam

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`Abdullah ibn `Abdul-Rahman Al-Darimy in his Sunan on the authority of `Ubaydullah ibn Abu Ja`far Al-Masry as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration), because `Ubaydullah is a Tabi`y (follower, the generation after the Companions of the Prophet) and not a Sahaby (Companion).

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The fifth question of Fatwa no. 7701 Q: Is the door of Ijtihad now closed or is it still open?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. To commence, employing Ijtihad (juristic effort to infer expert legal rulings) is still possible for all those possessing vast knowledge, faith, and deep insight into the Qur'an, the Sunnah of Allah's Messenger (peace be upon him), the statements of Salaf (righteous predecessors), the Companions of the Prophet (peace be upon him) and all faithful scholars who follow them. Those lacking such qualifications should refer to religious scholars to seek legal advice, as stated by the religious schoalrs.

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Misjudgment in Ijtihad

The second question of Fatwa no. 9907

Q: There are issues concerning a person who does not know certain religious rulings. They may commit constant errors due to their ignorance. However, after a lapse of some time, they get to know the abiding religious rulings concerning some of these issues. Is a person to be held accountable for some of their previous deeds for which they did not know the religious rulings concerning them. Is there a specific repentance from sins which are committed out of ignorance, after knowing the religious ruling?

A: All praise is due to Allah, and peace and blessings be upon His Messenger, his family and Companions! **To commence:** There is no harm in doing so, if the matter in question is one of those needing Ijtihad; about which scholars hold different views, and the error committed is not due to whims and caprices, as well as the said person not deviating from the different opinions of scholars. They should not repent from doing so. However, this person should follow the truth if he or she is one of those who are well versed in religious knowledge, otherwise he or she should ask people of knowledge before embarking upon an issue of which the religious ruling is vague or unknown to him or her. Allah (Glorified be He) says: (So ask the people of the Reminder, if you do not know.)

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4221

Differences among scholars

The first question of Fatwa no. 4221

Q: What is the wisdom behind the differences among scholars in rulings though there are proofs for their permissibility, such as differing concerning the permissibility of performing the Funeral Prayer for the absentee? Abu Hanifah and Malik said that this kind of prayer is not permissible. Al-Shafi`y and Ahmad considered it to be permissible. Moreover, the Hadith that was reported by Abu Hurayrah and Jabir confirmed what was said by Al-Shafi`y and Ahmad.

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:** Differences among Imams of jurisprudence may be due to their differences in understanding Hadiths, their being unaware of them, dispute in giving preponderance to one of the Hadiths over the other in case of contradiction, dispute concerning the abrogation of the texts or for any other reasons. For more information, you can read the book entitled Raf` Al-Malam `An Al-A'imah Al-A`lam by Shaykh Al-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him). You will find in this book that which will satisfy your needs.

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The sixth question of Fatwa no. 3897 Q: What is the correct view regarding the different schools of understanding among the four leading Imams?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:** The juristic differences among the four Imams is based on the difference of their evaluation and degrees of knowledge and understanding. However, whoever is correct will have their reward doubled and whoever errs will have a single reward. Their mistakes are forgiven and the same applies to other Muslim scholars such as Al-Awza`y, Sufyan Al-Thawry, Is-haq ibn Rahawayh and their likes.

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The second question of Fatwa no. 5566

Q: I have read Al-Mughny by Ibn Qudamah. I was astonished when perusing the various juristic views over an insignificant issue though the Prophet (peace be upon him) warned us against delving into trivial matters in his statement: ("Those before you were destroyed due to their excessive questioning.") **The Messenger (peace be upon him) stated: "Differences of opinion between my followers is a mercy." But this does not mean the differences we see now in books of jurisprudence.**

A: All Praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family, and Companions. **To commence:** The difference of views on issues of jurisprudence is not strange, it is one of the nature upon which people were created. People differ in

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their awareness, reasoning, understanding of revealed texts and the secrets of the universe. It is no wonder then to have divergent juristic views on religious or universal issues. In fact, this difference is the natural outcome of their differences in wisdom and talents. So you should not reject it. In fact, what is rejected is the practice of some people who opine ignorantly, or impartially in favor of a certain juristic school they belong to. But those who examine textual and rational evidence, and employ Ijtihad objectively in pursuit of Truth, are praised for this effort. If they are right, their reward is doubled; one for practicing Ijtihad and the other for arriving at what is correct. If they err, they will be forgiven and granted a single reward for putting forth the effort of Ijtihad according to the statement of Allah's Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4875

Q: What are the causes of disagreement in legal opinions among Imams Malik, Al-Shafi'y and Ahmad ibn Hanbal (may Allah be Merciful with them)?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To commence, there are many causes behind the differences among the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y and Ahmad) of jurisprudence and others. Many books have been compiled in this regard as Raf` Al-Malam `An Al-A'imah Al-A`lam by

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Ibn Taymiyyah, Al-Tamhid Fi Takhrij Al-Furu` `Ala Al-Usul by Abdul-Rahim Al-Asnawy, Al-Insaf Fi Bayan Asbab Al-Ikhtilaf by Waliu-llah Al-Dahlawy, Asbab Ikhtilaf Al-Fuqaha' by `Aly Al-Khafif, Al-Insaf Fi Al-Tanbih `Ala Al-Asbab Allaty Awjabat Al-Khilaf by Abdullah ibn Sayyid and Bidayat Al-Mujtahid by Ibn Rushd. He mentioned places of agreement in certain issues and then mentioned places of disagreement. He, then, pointed out the origin of disagreement. We will mention some of these causes for you: 1- A word may be homonymous, i.e. it has two or more different meanings as in Allah's saying: ﴾And divorced women shall wait (as regards their marriage) for three menstrual periods﴿ The word Qur' is a homonymous word that means the period of menstruation and the period of purity after the end of menstruation. Some of the scholars said that the divorced women should count the waiting period according to the periods of purity and others said that she has to count it according to the periods of menstruation. The two groups have proofs that support their sayings. 2- The contradiction among proofs: Jurists may disagree in giving preponderance to one of the proofs over the other when it becomes difficult to combine between them as the Hadith that prohibits a person from performing supererogatory prayer after `Asr (Afternoon) Prayer until sunset and the Hadith that prohibits the person who enters a Masjid (mosque) from sitting before performing two Rak`ahs for the salutation of the Masjid. Jurists have disagreed concerning applying the rulings of these two Hadiths upon he who enters a Masjid in a time when it is not permissible to perform Salah. Some of them gave preponderance to the Hadiths that prohibits performing Salah and some of them gave preponderance to the Hadith that asks one to perform two Rak`ahs for the salutation of the Masjid. Hadiths may also reach some of them while others do not know it. They may also disagree concerning the abrogation of the Hadith. Fatwa is not a room for detailing such issue. Therefore, we advise you to read the books mentioned above to make use of them

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if you are a knowledge seeker.

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The fourth question of Fatwa no. 4272 Q: We see scholars adopting different views of jurisprudence. Mostly, the issue ends in a dispute among them causing some of those who perform Salah to abandon it. We want a comprehensive answer regarding this subject. Should we follow one school of jurisprudence? How do we reconcile between the views of schools of jurisprudence in order to settle the matter?

A: All Praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions. **To commence:** Juristic differences in the detailed issues may occur among the Four Juristic Schools due to certain causes, i.e. some jurists may classify certain reports as reliable; whereas others may regard it as weak, some may know of a Hadith while others may be unaware of it, etc. A Muslim should think well of them all. Each of them is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) regarding the issues of jurisprudence as long as he seeks the truth. If he is correct, he shall have two rewards; a reward for his effort and another for being correct. If he is wrong, he shall have the reward of effort and his fault is forgiven. As for the practical adoption of those Four Imams,

whoever is able to follow the truth through evidences, should do so. If he is unable to do so, he should follow the trustworthy scholars as much as he can. This difference in juristic branches should not lead to abandonment of performing Salah behind one another, but they should perform Salah behind one another. The Companions (may Allah be pleased with them) differed on various issues, but they used to perform Salah behind one another as did the Followers and those who followed them in righteousness good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Taqlid

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The fourth and fifth questions of Fatwa no. 4476

Q: What is the ruling on a person who strictly follows the Ijtihad (juristic effort to infer expert legal rulings) of Imam Malik, and not sticking to the exact ruling based on the Qur'an and Sunnah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **To proceed:** Imam Malik (may Allah be merciful to him) is one of the Imams (initiators of a School of Jurisprudence) in religious knowledge, but at the same time he is a human who sometimes errs and at other times is correct, and his words may be accepted or rejected. So, his opinions conforming to the truth are accepted and those contradicting it are rejected. Furthermore, if a person has the necessary religious knowledge to understand the ruling directly from the Qur'an and the Sunnah, then they are not permitted to adhere to Taqlid (strictly following a specific School of Jurisprudence), and if not and they got confused concerning a matter of their religion, they are entitled to ask the most reliable scholars of their country and apply their opinion. Imam Malik and other scholars are alike in this regard.

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Q: The Prophet (peace be upon him) invited people to one religion. However, we find that there are four Schools of Jurisprudence led by the Four Grand Jurists: Malik, Al-Shafi`y, Abu Hanifah and Ahmad, what is the underlying cause for this disunion?

A: Praise be to Allah Alone. Peace and blessings be upon our Prophet Muhammad, his family, and companions. **To commence:** The source of Islamic Law is the Qur'an, while the Sunnah explains the text of the Qur'an. As for the four Imams, they were endowed with deep juristic insight and understanding, each according to his capacity. Each of them had disciples who conveyed the principles of their schools and helped the establishment of these four juristic schools. It should be clear that they are Mujtahids (scholars qualified to exercise juristic effort to infer legal decisions) and are liable to err. However, as a Mujtahid, if he arrives at the right decision, he will get double reward and if he errs in a case, he will be rewarded for the sincere effort and

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his mistake will be forgiven.

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The fourth question of Fatwa no. 4172

Q: What is the ruling on abiding by the four Madh-habs (Schools of Jurisprudence), and following their views in all cases at all times?

A: Praise be to Allah Alone, and peace and blessings be upon His Messenger, his family, and companions. **To commence:** Firstly: The four Madh-habs are attributed to the four Imams: Imam Abu Hanifah, Imam Malik, Imam Al-Shafi`y and Imam Ahmad. The Hanafy Madh-hab for instance, is attributed to Abu Hanifah and the same goes for the rest of the Madh-habs.

Secondly: These Imams have inferred Fiqh (Islamic Jurisprudence) from the Qur'an and the Sunnah, and they were Mujtahids (Mujtahid is a scholar that is qualified to exercise juristic effort to infer expert legal rulings) in this regard. When a Mujtahid is right in his inference, he is rewarded twice; the first for his trial to infer the legal ruling and the second for his correct inference. On the other hand, when a Mujtahid is wrong in his inference, he is rewarded only once for his trial to infer the legal ruling and he will be excused for his mistakes. Thirdly: Those who are capable of inferring rulings from the Qur'an and Sunnah, like the early scholars, should do this, but they are not permitted to follow what they believe is not right, rather what they believe is right. They are also permitted to follow someone else in case they can not infer a certain ruling and when there is a need to do this. Fourth: Those who do not have the ability to infer are permitted to follow whom they

feel assured to follow. In case they do not feel so, they should ask till they become convinced. Fifth: According to what has been mentioned above, it is clear that not all (Madh-habs) opinions are to be followed in all cases at all times, for they might have mistakes. Right opinions and inferences that are based on established evidence are the ones to be followed without doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The second question of Fatwa no. 11296 Q: What is the meaning and forms of Taqlid along with the legal ruling on each type?

A: All Praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family, and Companions. **To commence:** A- Scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence) have many definitions of Taqlid (following the views of a specific jurist or School of Jurisprudence). Some scholars defined Taqlid as following a person's religious view without knowing the evidence upon which it is based. Some other scholars said that Taqlid means the acceptance of a person's religious view with no evidence. Abu Al-Ma`aly Al-Juwayny defined Taqlid as following a person's view without evidence or knowledge. All these definitions are similar to each other. Scholars of Usul-ul-Fiqh debated the issue according to their logical discussions. But here we wish to clarify the meaning of Taqlid. B- As regard to the kinds of Taqlid and the ruling on each category, it is as follows:

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1- According to the juristic consensus of scholars, it is not permissible for a person qualified to employ his own Ijtihad to follow Taqlid after being sure of the truth found in the authentic Hadith. 2- It is impermissible for a person qualified to exercise Ijtihad to follow Taqlid before arriving at the judgment of the detailed juristic issue. This is the view of Al-Shafi`y, Ahmad, and a group of scholars (may Allah be merciful to them). It is the preferable opinion, for the person here is capable of reaching the legal ruling on his own . Hence, it becomes incumbent upon him to employ Ijtihad to find the rulings of Shari`ah. Allah (Exalted be He) states: (So keep your duty to Allâh and fear Him as much as you can) Furthermore, it is authentically reported that the Prophet (peace be upon him) stated: (When I command you to do anything, do it as much as possible for you.) 3- If a person is not qualified to exercise Ijtihad because of his inability to examine evidence and infer judgments, then it is permissible for him to practice Taqlid, as Allah (Exalted be He) says: (Allâh burdens not a person beyond his scope.) In addition Allah (Glorified be He) states: (So ask the people of the Reminder, if you do not know.) There are many other religious texts indicating the removal of hardship to relieve servants from confusion and false ascription of rulings to Allah ignorantly. 4- Following ancestors and leaders in matters violating the Islamic Shari`ah is unlawful according to Ijma` (consensus) of Muslim scholars. There are many religious texts of the Qur'an and the Sunnah that dispraise this kind of Taqlid. Allah (Exalted be He) states: (When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?) Allah also says: (But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)

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He (Exalted be He) states: (It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.) Similarly, Allah says: (And

let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾ Allah (Exalted be He) also advises: ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ In like manner, Allah warns: ﴿Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).﴾ ﴿Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.﴾ ﴿On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad صلى الله عليه وسلم)."﴾ ﴿And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.﴾ ﴿"Our Lord! Give them double torment and curse them with a mighty curse!"﴾

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Q 3: What is the ruling on those who say that Taqlid (strictly following a specific School of Jurisprudence) is Kufr (disbelief), Fisq (openly and flagrantly violating Islamic law), and Shirk (associating others in worship with Allah), and attribute Kufr (disbelief in Allah) and misguidance to the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad)? It should be taken into account that they claim that this opinion is adopted by scholars of Saudi Arabia and Kuwait.

A: All praise is due to Allah and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

A- Not every Taqlid is blatant Kufr, Fisq or Shirk; rather there are some details pertaining to this matter, which should be known from the answer to the second question mentioned earlier.

B- None of the Four Imams called people to follow his Madh-hab (School of Jurisprudence), or obliged anyone else to act in accordance with it or with a specific Madh-hab. They used to call people to follow the Qur'an and the Sunnah, interpret Islamic texts,

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set up the basic principles and discuss minor issues according to general guidelines. They also used to issue Fatwas concerning what people asked them about and substantiated their Fatwas with evidence from the Qur'an and the Sunnah. However, they did not oblige any of their students or anyone else to follow their views. They criticized those who did so and said that their opinions should be cast aside if they went against an authentic Hadith. One of them said: If the Hadith is Sahih then this is my Madh-hab. Therefore, it is not obligatory upon everyone to follow a particular Madh-hab, a person should do their best to learn the truth for themself if possible. They should seek the help of Allah in doing so, then rely on the legacy that the earlier Muslim scholars left behind for those who came after them, through which they made it easier to understand and apply the texts. Whoever can not derive rulings and deduce them from the texts for a reason that prevents them from doing so, should ask trustworthy scholars for whatever rulings of Shari`ah (Islamic law) they need, for Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ So, a person should do their best to ask someone who they trusts among those who are well known for their knowledge, virtue, piety and righteousness. Accordingly, it becomes well known that the Four Imams are innocent of the charges with which they were accused and that which is attributed to them in terms of Kufr and misguidance is nothing but falsehood and deception.

Moreover, none of the scholars in Saudi Arabia, whether in Makkah, Madinah, or any other part of the Saudi Kingdom dispraises any Imam of Fiqh i.e. Malik, Abu Hanifah, Al-Al-Shafi`y Ahamd ibn Hanbal, or any other Muslim jurist. On the contrary, they are known for holding such Imams in reverence, and acknowledging their grace and high positions and they have a firm precedence in spreading Islamic Shari`ah, preserving and learning its texts, rules and explaining that to Muslims and possessing patience in defending it against all doubts raised by Kafirs (disbelievers), innovators,

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and liars. May Allah reward them for Islam and Muslims with the best reward!

Furthermore, the honorable and venerable status held by scholars of the Saudi Arabian Kingdom towards the Four Imams is substantiated by teaching their Madh-habs and books in the Sacred Masjids (mosques) in Makkah and Madinah, as well as in other Masjids of the Saudi Arabian Kingdom and its universities. The Kingdom has given much priority to publishing many books that contain their opinions and distributing them in all countries with Muslims living in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5560

Q: I am a student at the Teachers Institute in Ha'il. The teacher of religion told us that we can not follow the ways of the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) with regard to Salah (Prayer), Wudu' (ablution), Sawm (fast) and other obligations. The teacher meant that we could not combine between the ways followed by the Four Imams in Shari`ah (Islamic law). I hope you can clarify for us if this saying is true or false. Are there any books that tackle this problem?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family

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and Companions. **To proceed:**

A Muslim is not required to combine between the ways followed by the four Madh-habs (Schools of Jurisprudence) in his deeds. If he is able to derive the rulings from their proofs, then he has to follow what appears to him to be the truth. If he can not do that, then he has to follow one of the reliable Imams. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and ﴾So ask the people of the Reminder, if you do not know.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2815 Q: Some people think that it is an obligation for a Muslim to follow one of the four known Madh-habs (Schools of Islamic Jurisprudence) in order to properly fulfill their acts of worship and manage their daily affairs. However, these Madh-habs do not include the Madh-hab of the Imamate Shiites nor Zaydiyyah Shiites. Does your Eminence absolutely agree with this opinion and forbid following the Madh-hab of the Twelfth Imamate Shiites for instance?

A: Praise be to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Muslims have to follow what is prescribed by Allah and His Messenger if they can infer rulings by themselves, if not, they should ask the people of knowledge

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about any religious issue that is difficult for them to understand. They should also seek to ask the most knowledgeable among the scholars verbally or in writing.

It is impermissible for a Muslim to follow the Madh-habs of both Imamate Shiites or Zaydiyyah Shiites and similar Madh-habs followed by the people of Bid`ahs (rejected innovation in religion) like the Khawarij, the Mu`tazilahs, the Jahmiyyahs and others. However, following any of the four known Islamic Juristic Schools is permissible, provided that there is no fanaticism to the Madh-hab that a person belongs to, nor opposition to established evidence merely for the sake of supporting this Madh-hab.

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The first question of Fatwa no. 9783 Q: Is it permissible for a person to combine between the ways followed by the four known Madh-habs (schools of jurisprudence) and act in accordance to them instead of adopting the Madh-hab being followed where they live?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To proceed:**

Muslims are obliged to follow the Qur'an and the Sunnah in addition to other established proofs deduced from both of them in case they are scholars. If not, they should follow the most trustworthy scholars.

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2573

Q: Some people strictly follow and urge others to follow the Madh-hab (School of Jurisprudence) of Imam Malik. He argues that:

a- We are not qualified to examine evidence and know the authentic and the weak. Therefore, it is necessary to follow one madh-hab until we become qualified to practice this juristic reasoning.

b- Most differences among the four late Imams were raised due to the different fundamental principles they applied. Thus, it is necessary to know the principles each one employs in order to judge their views. The supporters of taqlid accuse their opponents of lacking knowledge and claim that if one reads more and deeply on jurisprudence, one will back the view of following one of the Four Grand Imams.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

People differ in preparedness, knowledge, reasoning, and background;

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some are intelligent and others are simple, some are well educated and others are illiterate. Then, whoever is qualified with preparedness, sound reasoning, and the sufficient knowledge to infer legal judgments from textual proofs concerning all or some juristic issues - is obliged to employ Ijtihad (juristic effort to infer expert legal rulings). Such a person should not follow other scholars regarding the evidence he perceives and believes in. If he fails to resolve an issue, he can ask the people of knowledge about the proof or the problematic matters concerning this evidence. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ Thus, Allah advises all to seek the evidence when problems arise. Allah also commands Muslims to cooperate in righteousness and piety, as He states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Undoubtedly, helping each other to reach legal decisions of proofs and understand their implications is implied in the verse. This was the conduct of the Sahabah (Companions of the Prophet -may Allah be pleased with them). They would ask each other about what they had heard from the Prophet (peace be upon him) and occasionally about the meanings of the evidence they could not understand.

As for unlettered and educated people who are not qualified to arrive at legal decisions through the evidence, they must ask the religious scholars who are knowledgeable in Shari`ah. Allah (Exalted be He) states: ﴾So ask the people of the Reminder, if you do not know.﴿ This is a well-established tradition followed by people throughout generations. On the other hand, if some regard themselves as Mujtahids (a scholar qualified to exercise juristic effort to infer expert legal rulings), they should follow the path of Ijtihad, become versed in the sciences required for Ijtihad and train themselves on juristic examination and research. They should imitate the late scholars and make use of the wealth of information they left until Allah favors them with

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being able to infer the rulings from the proofs. Thus, they can employ Ijtihad in some issues.

For more information on Ijtihad and Taqlid (strictly following a specific School of Jurisprudence), refer to the books written by the great scholar Ibn Al-Qayyim including his book entitled A`lam Al-Muwaqi`een and other relevant books.

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The second question of Fatwa no. 5166

Q: What are the reasons for us to hold fast to the sayings and Madh-habs (School of Jurisprudence) of the four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad)? What is the relation between the Madh-habs and the Messenger (peace be upon him)? Did the Prophet (peace be upon him) know that these Imams will come after him? Will Allah ask the Ummah (nation) on the Day of Judgment about the Four Madh-habs and those who followed them? Should we select and follow one of these Madh-habs? What is the ruling on a person who does not follow one of these Madh-habs?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:** Firstly: the reason behind following the four Madh-habs is that they are based upon the sources of legislation i.e. the Qur'an, Sunnah,

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Ijma` (consensus), Qiyas (analogy) and other proofs.

Secondly: The relation between the Sunnah of the Messenger of Allah and the Four Imams is that the Sunnah is one of the sources of legislation they depend upon. Therefore, the Four Imams are followers of the Sunnah of the Messenger (peace be upon him). Thirdly: The Prophet (peace be upon him) did not know that they will come after him because this is from the Ghayb (Unseen) that is for Allah (Exalted be He) Alone. The Prophet (peace be upon him) did not know the Ghayb except for what Allah informed him with. Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ and ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ Fourthly: A Muslim should learn the affairs of his religion and ask scholars about things that appear ambiguous to him. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ Allah (Glorified and Exalted be He) will not ask people on the Day of Judgment about the Four Madh-habs or those who followed them. The inquiry will be about following the Shari`ah of Allah and obeying His messengers. Allah (Exalted be He) says: ﴾So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account.﴿ ﴾For all that they used to do.﴿ and ﴾And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"﴿ Fifth: The Four Madh-habs are: the Madh-hab of Abu Hanifah,

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Madh-hab of Malik ibn Anas, Madh-hab of Muhammad ibn Idris Al-Shafi'y and Madh-hab of Ahmad ibn Hanbal (may Allah be pleased with them). Every one of them derived rulings according to his understanding of the Qur'an, the Sunnah, Ijma' (consensus) and Qiyas (analogy). Qiyas happens through comparing one issue to another that has a ruling from Qur'an, Sunnah or Ijma' if these issues are similar with regard to their cause without great discrepancy between them. Moreover,

these Imams are Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings). If a Mujtahid is right in his Ijtihad, he will receive two rewards; one for his Ijtihad and the other for his being right. But if he makes a mistake in his Ijtihad, he still receives one reward for his Ijtihad. His mistake will be forgiven. What they have derived of rulings should be examined according to the sources of legislation. If the derived rulings depend upon legal proofs, they will be accepted, and if they do not rely on legal proofs, then they will be rejected. Anyone's sayings are liable to be accepted or rejected except for that of the Prophet Muhammad (peace be upon him). Whoever can derive rulings from their proofs has to do so. But whoever can not do so should ask scholars about whatever appears ambiguous to them. Therefore, one should know that Madh-habs are to be followed only when they rely on legal proofs that were not contradicted by more authentic ones. Therefore, one should not depend upon a certain Madh-hab or work accordingly regardless of the legal proofs it depends upon. A person is not required to follow a certain Madh-hab. If the person is a scholar, then he should follow the evidence. Otherwise, he has to ask scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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3323

The sixth question of Fatwa no. 3323

Q: Why is it obligatory on every Muslim to follow one of the four Madh-habs (Schools of Jurisprudence), although the Imams of those Madh-habs base their opinions on proofs from the Qur'an and Sunnah (whatever is reported from the Prophet)? Is it permissible for any contemporary Muslim to derive a juristic ruling according to what is mentioned in the Qur'an and Sunnah without referring to any of the juristic books, as a way of obeying the command in the following Ayah: (And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed) **and the statement in the following Ayah:** (Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them?) **? If your answer is in the affirmative, it is stated in the booklet entitled Tanwir Al-Qulub that "The Muslim who refuses to follow any of them (the four Madh-habs) and decides to adhere just to the Qur'an and Sunnah, claiming to fully understand the rulings they include, their views are not to be accepted. They are mistaken and misguided, and will misguide others, especially at a time when violations and false claims spread. People who do so put themselves in a position of competing with Imams while being much more inferior to them in knowledge, uprightness, and awareness."**

A: All praise is due to Allah Alone and peace and blessings be upon the Messenger, his family, and Companions. **To proceed:**

Any Muslim who is qualified enough to deduce rulings from the Qur'an and Sunnah and is capable of depending on the juristic references of earlier Muslim scholars may do so, may depend on their rulings in settling disputes, and may give Fatwas (legal opinions issued by a qualified Muslim scholar) based on them to anyone who asks. However, a Muslim who is not qualified to do this has to ask contemporary trustworthy scholars, or read the books of trusted scholars to find the required ruling and apply it. This can be done without being confined to asking or reading the works of one of the four Imams. Moreover, people seek the views of the four Imams in particular due to their good reputation and accuracy, the fact that they are well known, and the simplicity of their books.

Anyone who says that the seekers of knowledge should only follow the example of the four Imams is mistaken, holding a rigid opinion, ill-thinking of them, and is limiting a vast matter. Similarly, anyone who confines following scholars to only the four famous Madh-habs is mistaken and is limiting a vast matter without proof. Moreover, an unlearned person will not make any distinction between any of the four Imams and others such as Al-Layth ibn Sa`d, Al-Awza`y, and other jurists.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2961 Q: What is the ruling on a Muslim who adheres to just one Madh-hab (School of Jurisprudence) rejecting all others?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To Proceed:**

If a Muslim is qualified enough to know the proofs and deduce rulings from them, it becomes obligatory for them to follow the proofs and it is not permissible for them to follow any other contradictory opinion. Adhering to a certain Madh-hab is seen in this case as abominable fanaticism. However, if a Muslim does not know the proofs or how to deduce rulings from them, it is permissible for them to follow the example of a trustworthy Imam (initiator of a School of Jurisprudence). They can apply their famous views without refusing to recognize those of other Imams or rejecting them, otherwise, this will be considered

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fanaticism.

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The third question of Fatwa no. 4522

Q: Where I live, people are of two groups regarding their acts of `Ibadah (worship); those applying the Prophetic Hadiths and those following the Maliki School of jurisprudence. Some Muslims from the first group raise their hands upon performing Ruku` (bowing) and upon rising from it, they use a Hadith that supports this practice. On the other hand, Muslims from the other group do not do it and say that Imam Malik (may Allah be pleased with him) did not do it either, and that no one knows better than the Imam of Dar Al-Hijrah (Madinah). What is your opinion in this regard?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is the duty of every Muslim to seek the legal rulings from the reliable Shari`ah (Islamic law) sources, adopted from the Qur'an, Sunnah (whatever is reported from the Prophet), Ijma` (consensus), and whatever is based on them such as Qiyas (analogy) and the like. If a Muslim is not qualified enough to search and exert that effort, they should ask trustworthy scholars and seek to follow them without being biased to a certain Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings). Authentic proofs from the Sunnah support the legality of raising the hands upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), performing Ruku`, rising from Ruku`, and rising for the third Rak`ah (unit of Prayer).

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It is not permissible to contradict the Sunnah on the basis of someone's opinion.

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The third question of Fatwa no. 2872

Q: There are four Madh-habs (Schools of Jurisprudence) in Islam. What criteria do I apply in selecting to follow one of them? Can I follow more than one school of Jurisprudence?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and his Companions. **To proceed:**

The basic rule states that it is incumbent upon every Muslim to follow the Book of Allah and the Sunnah of His Messenger (peace be upon him). A Muslim should seek scholars' views whether he follows one of the Four Schools of Jurisprudence or not. One is not obliged to follow a paticular school, if one is able to research legal judgments on one's own or by choosing a view from the scholars of Jurisprudence; provided that one is qualified to choose with no obstacle that may hinder the process of deduction. However, if one is not qualified, one should follow the scholars one trusts. Regarding the Four Schools of jurisprudence, each one of them is related to an Imam for whom it was named after. Each Imam is known for his juristic discretion and reasoning to infer legal judgment

of the Qur'an and the Sunnah, and people of knowledge followed his school. Juristic fanaticism is impermissible; it is obligatory to follow the evidence regardless as to whether it conforms with a specific school or not.

The Committee has issued a Fatwa concerning the Four Juristic Schools.

It is then clear that the four juristic schools follow the Prophet (peace be upon him) but the Prophet did not follow them rather he was a follower of the revelation, i.e. Shari`ah, sent down to him from Allah. These scholars and all other jurists extract their knowledge from this source. A Muslim is called a Haneef, because they follow the moderate way of Abraham (Ibrahim), the same way of our Prophet Muhammad (peace be upon him) and all Prophets regardless of juristic affiliation; whether a Hanafy, a Maliky, a Shafi`y, a Hanbaly, or a follower of other scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa

Who is qualified to issue Fatwa?

The third question of Fatwa no. 4400 Q: Those who do not memorize six thousand Hadiths are not permitted to say that something is Halal (Lawful) or Haram (Prohibited). It is enough for them to just observe their Wudu' and Salah (Prayer).

A: All Praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Whoever learns about any of the issues of Islamic Shari`ah (jurisprudence), is able to support them with evidence, and is confident about their correctness, he/she must convey and clarify these issues to others when there is a need for this, even if this person does not memorize the number of Hadiths mentioned in the question. It is authentically reported that the Prophet (peace be upon him) stated: ("May Allah brighten (the face of) a person who hears something from us (me) and conveys it as heard ; for perhaps the informed person shall comprehend it more than the one who heard.") Narrated by Ahmad, Al-Tirmidhy, and Ibn Hibban on the authority of Ibn Mas`ud (may Allah be pleased with him). In another narration, the Prophet (peace be upon him) stated: ("May Allah brighten (the face of) a person who hears a Hadith from us (me) and memorizes it to convey it to others; for perhaps a receptor of knowledge is more knowledgeable than a transmitter, and perhaps a transmitter (of knowledge), is not versed in knowledge.") Narrated by Al-Tirmidhy and Al-Diyya' on the authority of Zayd ibn Thabit (may Allah be pleased with him). Moreover, the Prophet (peace be upon him) also stated: (Convey (my sayings) to people even if it is a single verse.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4798

Q: I am a female teacher of religion, graduated from Al-Kuliyyah Al-Mutawassitah; Islamic Studies Department. I have read some books of Fiqh (Islamic jurisprudence). My question is: What is the Ruling if I answer religious questions of students according to my knowledge i.e. by using Qiyas (analogy) and Ijtihad (juristic effort to infer expert legal rulings), without getting into rulings of Halal (lawful) and Haram (unlawful)?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

You have to refer to books and try hard to find an answer, then you are allowed to give the answer that you think is most probably the correct one and there is no blame on you in doing so. But in case you are not sure of the correct answer, you have to inform them of this and promise them that you will try to find out about it. Then you can answer them after checking more sources or asking scholars to guide you to the correct answer which is based on proofs from Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9184 Q: Is the book Al-Mustadrak, which is written by Al-Hakim Al-Naysabury on the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), more reliable with regard to the correctness of Sanad (chain of narrators) than the four Sunan of Abu Dawud, Al-Nasa'iy, Al-Tirmidhy, and Ibn Majah or vice versa? Which is more correct with regard to Sanad: Musnad

Imam Ahmad or Al-Mustadrak? Is the Muwatta' by Imam Malik more correct with regard to Sanad than the four Sunan and Al-Mustadrak? Or are they equal? Is it permissible for Muslims to follow a Hadith stated in any of the classified and reliable books of Hadith if proven to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)? Or should they present it to be examined by scholars first? How can we do this?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:** Firstly, we recommend you to refer to the beginning of Muqaddimat Ibn Al-Salah on the sciences of Hadith, the first part of Fath Al-Mughith - which is a commentary on Alfiyyat Al-`Iraqy on the sciences of Hadith - or the first part of Al-Taqrib by Al-Suyuty which is a commentary on Al-Tadrib by Al-Nawaway. These references will enable you to know the classification of the quoted Hadith books and the superiority of each of them to the other. This will definitely be more useful to you.

Secondly, whoever is qualified to perform Ijtihad (juristic effort to infer expert legal rulings) and has scientific ability and power to deduce religious rulings from legal evidence, is permitted to refer to the texts of the Qur'an and Sunnah to understand religious rulings in addition to referring to the Imams' opinions on relevant issues. This will help them gain accurate understanding and know the truth without contradicting unanimity. Otherwise, they should refer to scholars and seek their guidance in knowing the religious rulings they need.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Issuing a Fatwa without knowledge

The fifth question of Fatwa no. 8097

Q: Sometimes, I am asked about religious matters, and when I am not sure of the answer, I reply saying: "I think the answer is so and so". Is it permissible to answer this way?

A: All Praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is impermissible for a Muslim to issue a Fatwa without knowledge for Allah (Exalted be He) states: ﴿And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴾ and He (Exalted be He) states: ﴿Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾ Consequently, you should say, "Allah knows best" or "I do not know" if you are not certain of the correct answers to the questions that you are asked, for this is safer for your religion and honor according to religious ethics.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Seeking the legal advise from a scholar who permits Riba

The seventh question of Fatwa no. 4269 Q: What is the legal ruling regarding a scholar who permits Riba (usury) saying: "Like any forbidden matter, Riba may be permitted in case of necessity?" If he repents, should we accept his views thereafter?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

According to the Qur'an, the Sunnah, and Ijma` (consensus), Riba is unlawful. If this Sheykh retracts his statement and repents to Allah, then the gate of repentance is open and Allah accepts whoever turns to Him sincerely. Afterwards, there is no harm to act upon his correct views.

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Is it appropriate for one seeking an Islamic ruling to request the evidence upon which it is based?

The fifth question of Fatwa no. 6440

Q: Should one seeking a legal decision ask the scholar for the evidence of the issue in question? Should they check the ruling's authenticity through other scholars, or just follow it? Are they not considered blind followers if they just accept Fatwas as merely imitating is prohibited?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

If the inquirer is a student who is capable of understanding the evidence, they should ask and discuss the evidence with the scholar to be reassured and become well-acquainted with the ruling and the evidence; otherwise, they should seek the answer only.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Madh-habs (Schools of Jurisprudence)

Fatwa no. 1212

Q: A detailed report is needed about the four Madh-habs i.e. Hanafy, Shafi`y, Maliky, and Hanbaly, their status, and the Prophet's stance on them. A dispute arouse between the questioner and a group of aged people when they said that they were Hanbaly and the questioner said that he was Hanafy because Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfa [i.e. the true Islâmic Monotheism - to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105)."﴿

A: All Praise is due to Allah and peace and blessings be upon His Messenger Muhammad, his family, and Companions. **To commence:**

The Hanafy Madh-hab is attributed to Abu Hanifah Al-Nu`man ibn Thabit Al-Kufy. The Maliky Madh-hab is attributed to Malik ibn Anas Al-Asbahy Al-Madany. The Shafi`y Madh-hab is attributed to Muhammad ibn Idris Al-Shafi`y Al-Qurashiy. The Hanbaly Madh-hab is attributed to Ahmad ibn Muhammad ibn Hanbal. All four jurists lived after the epoch of the Messenger of Allah (peace be upon him). They were amongst the best people of their times (may Allah be pleased with them). They applied Ijtihad (juristic effort to infer expert legal rulings) to deduce rulings from the Qur'an, the Hadith of the Prophet (peace be upon him), and the Ijma` (consensus) of the Sahabah (Companions of the Prophet, may Allah be pleased with them all). These four jurists demonstrated the truth to people. Their sayings were conveyed to us, spread amongst Muslims in all countries, and they were followed by many succeeding scholars who had confidence in them, trusted them with regard to their Din (religion), and agreed with them as to the Usul (principles) they depended on.

Thus, sayings and opinions of the founders of the four Madh-habs were renowned amongst people through different succeeding scholars. Many Muslims who imitated them and acted according to what they knew of their sayings, and are attributed to the scholar that they imitated though they should still ask contemporary scholars that they trust to understand the truth and its proofs.

It should be clear now that it is the founders of the Madh-habs who follow the way of the Messenger (peace be upon him) and not vice versa. The Shari`ah (Islamic law) that the Messenger conveyed from Allah is the original source that is referred to by all scholars (may Allah be pleased with them). On the other hand, every Muslim is called Hanify because of their compliance with lenient Hanifiyyah (true religion) which is the religion of prophet Ibrahim (Abraham, peace be upon him) and our prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1591 Q: How did the four Madh-habs (Schools of Jurisprudence) come to existence? And how did the Four Imams allow Ijtihad for themselves and prohibit it for others? What is the evidence on the permissibility of following only one of the Four Madh-habs?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To proceed:**

There are a lot of jurists who practiced Ijtihad, especially in the first three generations which the Messenger (peace be upon him) described to be the best of all generations. The most famous ones were four jurists: Abu Hanifah Al-Nu`man ibn Thabit in Iraq,

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Abu `Abdullah Malik ibn Anas Al-Asbahy in Al-Madinah Al-Munawwarah, Abu `Abdullah Muhammad ibn Edris Al-Sharfi`y Al-Qurashy, the scholar of Quraysh and source of pride in Baghdad, then Egypt and Abu `Abdullah Ahmad ibn Muhammad ibn Hanbal Al-Shaibany, Imam of scholars of Hadith, the highest example and best Faqih in Iraq during his lifetime.

There are many reasons behind their being well known, such as: The spread of their Madh-habs in the country where they were either brought up or traveled to according to Allah's will. As in the case of Abu Hanifah and Ahmad (may Allah be merciful with them) in Iraq, Malik in Madinah, and Al-Shari`y in Makkah and Egypt. Another reason may be the role played by their disciples and everyone who followed their Madh-hab, and acted upon their opinions and Ijtihad in spreading their Madh-hab either in their home countries or in the countries they traveled to. Such disciples include Muhammad ibn Al-Hasan and Abu Yusif in Iraq, Ibn Al-Qasim and Ash-hab in Egypt. Sahnoon in Morocco, Al-Rabi` ibn Sulayman in Egypt, and the disciples of Imam Ahmad in Al-Sham (The Levant) and Iraq and other countries. These reasons may also include the ruler's adoption of the opinions of a particular Madh-hab, following its scholars, and putting them in positions pertaining to judicial authorities and Ifta', and opening schools for teaching their Madh-hab and providing them with honorable means of life through allocated endowments and a means of life.

None of the Four Imams called people to follow their Madh-hab (School of Jurisprudence), or obliged anyone else to act in accordance with it or with a specific Madh-hab. They used to call people to follow the Qur'an and the Sunnah, interpret Islamic texts, set up the basic principles and discuss minor issues according to general guidelines. They also used to issue Fatwas concerning what people asked them about and substantiated their Fatwas with evidence from the Qur'an and Sunnah. However, they did not oblige any of their students or anyone else to follow their views. They criticized those who did so and said that their opinions should be cast aside if they went against an authentic Hadith. One of them said: If the Hadith is Sahih then this is

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my Madh-hab. May Allah have mercy on them all!

Therefore, it is not obligatory upon everyone to follow a particular Madh-hab, one should do his best to learn the truth for himself if possible. He should seek the help of Allah in doing so, then rely on the legacy that the earlier Muslim scholars left behind for those who came after them, through which

they made it easier to understand and apply the texts. Whoever can not derive rulings and deduce them from the texts for any reason that prevents him from doing so, should ask trustworthy scholars for whatever rulings of Shari`ah (Islamic law) they need, for Allah (Exalted be He) says: (So ask the people of the Reminder, if you do not know.) So, one should do his best to ask one whom he trusts among those who are well known for their knowledge, virtue, piety and righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7595

Q: A question on the Four Leading Jurists: Al-Shafi`y, Abu Hanifah, Malik, and Ibn Hanbal.

First:

What is the position of those scholars? Are they scholars or Imams?

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Second:

What is the role they played to serve the teachings of Islam?

Third:

Are they worthy of respect for their broad knowledge on the Islamic Creed?

Fourth:

If a person follows any of them as regards their deeds or views, shall he be deviating from the Straight Path.

Fifth:

They sometimes have different views on some issues, what does this mean?

Sixth:

What do you say about a person who curses them and their views?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenegr, his family, and Companions. **To commence:** First: As for Abu Hanifah (80-150 A.H.), his full name is Al-Nu`man ibn Thabit Al-Taymi. He was a freed slave of Banu Taym-ullah ibn Tha`labah. As for Malik (93-179 A.H), his full name is Malik ibn Anas ibn Malik ibn Abu `Amer Al-Himyary Al-Asbahy. As for Al-Shafi`y (150-204 A.H.), his full name is Muhammad ibn Idris ibn Al-`Abas ibn `Uthman ibn Shafi` Al-Qurashy Al-Muttaliby. As for Ibn Hanbal (164-241 A.H.), his full name is Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad Al-Shaybany, Abu Abdullah, Al-Mirwazy, Al-Baghdady. Those noble figures were born in Muslim lands and lived during the best generations, namely, the first three good generations described by the Prophet (peace be upon him) as the best generations. They acquired religious knowledge

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early in their lives studying the Qur'an, the Sunnah, and the biographies of the Rightly-Guided Caliphs and the rest of the Companions (may Allah be pleased with them). Similarly, they studied the history of the pious ancestors whether those living during their time or those who preceded them. They were the students of the great early scholars doing their utmost effort to acquire knowledge until they became prominent scholars occupying the position of the inheritors of prophets in terms of knowledge and call to Islam. They were grand Imams who guided and advised Muslims enjoining the right and forbidding the wrong.

Second: It is then apparent that they have done Islam a good service through their study of religious

sciences and through their understanding of religious judgments in basic ruling principles and detailed issues inferring legal decision out of the pure sources of the Qur'an and Sunnah. Thus, the whole Muslims availed of the illuminating teachings they left in religious and worldly issues. The Muslims at their times could achieve aspects of renaissance in cultural, scientific, and moral aspects and then life prospered. They were truly good examples of the best people to be raised up for mankind. They were faithful believers who enjoined the right and forbade the wrong through their wisdom, good instruction, and best argument. May Allah have Mercy on their souls and reward them best for their service of Islam and Muslims. Third: Allah granted them knowledge and guidance for all people, citizens or rulers. They offered advice and guidance for all. Therefore, they deserve to be held in veneration and respect. They should be placed in the high ranks which Allah conferred on them. They should have their due honor and get their credit. Whoever is not grateful for them is not in fact grateful to Allah. We hope Allah will have even more rewards for them in store. We invoke Allah to reward them best

for serving Muslims through explaining the correct issues of `Aqidah (Creed) and rulings and for the great legacy and useful knowledge they left behind. Fourth: Those great jurists and other guiding Imams of vast knowledge, good understanding, deep insight, and full awareness on the objectives of Shari`ah, were not infallible. In fact, they are humans and their opinions may be right or wrong; they themselves admitted this and did not abstain from declaring it openly to people. They used to explain to people that their views are human; may be accepted or rejected. They told them that only the Qur'an and Sunnah of Prophet Muhammad (peace be upon him) should be taken for granted. They thus declared the Truth and established justice. Consequently, other people than the four jurists, in the past or present, who are blessed with clear-sightedness, vast knowledge of evidence of Shari`ah, aware of the objectives of Shari`ah, and capable of inferring rulings from evidence, have to exercise Ijtihad to infer the legal judgments from the legal evidence. Then, it will be incumbent upon them to act upon the decisions they reach through inference and it will also be impermissible for them to practice Taqlid (following the opinion of another person). Rather they may depend on the jurisprudential legacy and useful knowledge of the four grand Imams, hoping that Allah will guide them to the Truth and right views. As for the person who cannot do so, he may act upon the views of any of the four grand Imams and the likes without bias. We have issued a Fatwa on this regard that reads: "Whoever is qualified enough to infer rulings from the Qur'an and Sunnah even with the help of the juristic legacy

of the early Muslim jurists, he may do so and act upon the rulings he reaches through inference and settle disputes and give Fatwas accordingly. But whoever is not qualified enough to do so may ask the trustworthy scholars or read the religious books written by trustworthy scholars to know the rulings and act upon them without confining himself to asking or referring to a specific jurist of the four grand Imams. Most people usually refer to those four Imams for their fame and for the widespread circulation and simplicity of their books. Whoever forces a learner to follow the views of a specific jurist of the four jurists is wrongful; he thus does not trust the faculties of learners and restricts the broad scope of freedom with no evidence. An ordinary person does not busy himself with the difference of views among the four grand Imams or other jurists like Al-Layth ibn Sa`d, Al-Awza`y, and other jurists. Fifth: Peoples' physical minds and senses are limited and their instincts, interests, readiness, and intellectual faculties are diverse. Therefore, Allah (Exalted be He) sent prophets (peace be upon them) to guide people, give them glad tidings, and warn them. Allah thus excludes all potential excuses after sending prophets. However, difference of views on religious issues may occur among religious scholars either because some scholars know the evidence of the Qur'an and Sunnah while others do not. Difference of views among scholars may also be attributed

to their difference in understanding the evidence. It may also rise due to the conflict of evidence in the sight of scholars, or due to their difference in giving priority to a specific evidence over the other, or due to some other reasons. This realm of study has been widely discussed in voluminous works on

the causes of Juristic difference. Among the great scholars who studied this issue Imam Ahmad ibn `Abdul-Halim ibn Taymiyyah in his book, Raf` Al-Malam `An Al-A'imah Al-A`lam. For further explanation on this issue, refer to it and to other books written on Juristic difference in the present and past. Sixth: After knowing the great favor, high rank, and the sincere efforts those four grand Imams did to serve Islam and the entire Muslim nation, we have to remember that no great figure escapes criticism. Even prophets and messengers, regardless of their sincerity of faith, high ranks, uprightness, and mercy, they could not escape the harm afflicted upon them from their own peoples, as the Arab saying tells: 'Torrents destruct high places first'. Whoever offends the four grand Imams, is indeed offending and wronging himself exposing it to punishment, sooner or later. Allah is always there to punish aggressors. All Might and Power are Allah's Alone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 12548

Q: I read a book which has been written in Arabic in which the author says that the attitude of the Imams of the four Madh-habs (Schools of Jurisprudence) in Islam Abu Hanifah , Ahmad , Malik ,

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and Al-Shafi`y and others is the same as that of Paul in Christianity, as they distract people from truth and direct them according to their personal dispositions despite the availability of evidence reported by the Prophet (peace be upon him). The author sees that the four Imams have come with their opinions after the prophetic narrations. What is the reply to this? The author also says that whoever imitates and follows them is Kafir (disbeliever) for going after them and abandoning what the Prophet (peace be upon him) has said.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions! **To proceed:**

First: The Imams of the Four Madh-habs: Abu Hanifah, Malik, Al-Shafi`y and Ahmad ibn Hanbal are the best amongst people of knowledge, they are the followers of the Prophet (peace be upon him) as well as being amongst the people of Ijtihad (juristic effort to infer expert legal rulings) and deduction of rulings of Shari`ah (Islamic Law) from their detailed proofs. What this author says that they (the Imams) distract people from truth and direct them according to their individual inclinations is a villainous lie, and whoever follows and imitates them is not Kafir, as it is permissible for those who do not know the rulings to follow any of the Four Madh-habs. Besides, we have issued a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the four Madh-habs stating: There were a lot of jurists who practiced Ijtihad, especially in the three generations which the Messenger (peace be upon him) attested to be the best ones. The most famous among which were four: Abu Hanifah Al-Nu`man ibn Thabit in Iraq, Abu Abdullah Malik ibn Anas Al-Asbahy in Al-Madinah Al-Munawwarah, Abu Abdullah Muhammad ibn Idris Al-Shafi`y Al-Qurashy, the scholar of Quraysh and the source of its pride and Abu Abdullah Ahmad ibn Hanbal Al-Shaybany, the chief of the people of Hadiths and their exemplar and the Jurist of the people of Iraq in his time.

There are many reasons for their fame, among which are the wide spread of their Madh-habs in the country where they have been raised or traveled to like Abu Hanifah and Ahmad (May

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Allah be merciful with them) in Iraq, Malik in Madinah and Al-Shafi`y in Makkah and Egypt. Another reason for their fame is the effort of their sedulous students, and others who adopted their Madh-habs and established over their basic principles and their Ijtihad in Da`wah (calling to Islam) in their countries or where they traveled like Muhammad ibn Al-Hassan and Abu Yusuf in Iraq, as well as Ibn Al-Qasim and Ash-hab in Egypt and Sahnun in Morocco and Al-Rabi` ibn Solayman in Egypt. In addition to the students of Imam Ahmad in Al-Sham (The Levant) and Iraq. Among the reasons also are that governments used to follow one of these Imam's Madh-hab, employed its scholars in several posts such as adjudication. Governments also established schools for them, provided them with

endowments and other (sources of provision). Nevertheless, none of them ever called people to follow their madh-hab, nor were they fanatic in following it, or even obliged anyone else to act in accordance with it or with any other madh-hab. However, they used to call people to follow the Qur'an and Sunnah, explaining religious texts, clarifying the basic rulings of Islam and deducing the subsidiary issues according to the general guidelines, and issuing Fatwas (legal opinions issued by a qualified Muslim scholar) regarding what people asked about, without forcing any of their students or anyone else to follow their opinions. Rather, they criticized those who did that and said that such forcing should be cast aside if they went beyond the limits of Sahih (authentic) Hadith. One of them even said: "If the Hadith is Sahih then this is my Madh-hab."

It is not obligatory for anyone to follow a particular Madh-hab; rather we should strive to learn the truth if possible seeking the help of Allah then to rely on the legacy of knowledge that the earlier Muslim scholars left behind for those who came after them to make it easier for us to understand and apply the religious texts. Whoever cannot deduce rulings from the texts for some reason should ask trustworthy scholars about whatever rulings of Shari`ah they need. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

Moreover, they should ask trustworthy scholars who are well-known for their piety and righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Taharah (ritual purification)

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Water

The first question of Fatwa no. 4849

Q: What is the preponderant opinion on the issue of water? Please clarify the issue in detail.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

The basic ruling on water is that it is Tahir (ritually pure). If its color, taste, or odor changes due to being mixed with a Najasah (ritual impurity), it will be considered to be Najis (ritually impure), whether the amount is small or large. However, if the Najasah does not alter it, it will be considered as Tahir, but if there is only very little water, it is preferable not to use it for purification, as a precaution and to escape the difference of opinion of the scholars over this. This is based on the Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by Abu Hurayrah who said that the Prophet said: ("If a dog licks a utensil belonging to any one of you, it (the contents) should be thrown away...")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1641

Q: What is the legal ruling on performing Ghusl (ritual bath) in standing water for someone who is Junub (in a state of major ritual impurity)? It should be noted that there are many ponds in desert places where water remains standing for a long period without

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being changed except by rain water in summer or autumn. There are also some ponds in Masjids (mosques). What is the ruling on the prohibition mentioned in Hadith: ("None of you should wash in standing water while he is Junub (in a state of ritual impurity after sexual intercourse).") **? What is the ruling on a person who does what is prohibited? Moreover, villagers used to come to these ponds and reveal some parts of their bodies above the knees.**

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:** Firstly: It is not permissible for the Junub to perform Ghusl in standing water. It was reported by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("None of you should wash in standing water while he is Junub (in a state of ritual impurity after sexual intercourse)." Abu Hurayrah was asked how it was to be done; he said: "It was to be taken out in handfuls.")

Secondly: If water is equal to two Qullas (what is equivalent to about 95.62 liters) or more without any change in its color, taste or odor because of performing Ghusl due to major ritual impurity, then it is permissible to perform Wudu' (ablution) or Ghusl in it. This water will be suitable for purification from major or minor ritual impurities or for removing filth from the body, clothes or a place. If water changes by being mixed with impure things, then it is not suitable for purification at all according to the consensus of scholars. If water changes through continuous Ghusl for purification from major ritual impurities, then using it for purification is controversial among scholars. Therefore, it should not be used for purification in order to avoid controversial matters. If water is lesser in quantity than two Qullas and a Junub performs Ghusl in it, it can not be used for purification from minor or major ritual impurities or for purifying the body, clothes or a place if the water changes due to filth that was upon his body. If the taste, color or odor of the water do not change with filth, then using it in purification is controversial. It is preferable to abstain from using it in purification as long as it is easy to use a different one.

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Thirdly: It is not permissible to perform Ghusl in ponds in deserts or Masjids as is done by some people. Those who do such things should be advised and recommended to give it up. If they follow the advice, it will be good. Otherwise, the ruler should punish them with what is suitable to make them refrain from it. Fourth: Covering one's private parts while one is alone is one of the morals of Islam and one of the requirements of modesty. Covering one's private parts in the presence of anyone other than his wife or slave girl is an obligation. Looking at another's private parts is prohibited except for a wife or a slave girl unless it is necessary to do so. It was reported by Muslim

and others on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "A man should not look at the private parts of another man; and a woman should not look at the private parts of another woman; and a man should not lie down with another man while naked under one cloth; and a woman should not lie down with another woman while naked under one cloth." He who sees any person who uncovers his private parts should advise and blame him for doing so. If he does not accept the advice, the ruler should punish him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Types of water

The second question of Fatwa no. 5896

Q: Some people perform ablution from a pool of water that forms after rain falls. We noticed worms in the water after drinking, so these worms are a sign that the water remains stagnant for a long period in the pool. Is it permissible to use it in ablution?

A: All Praise is due to Allah Alone and peace be upon His Messenger, his family, and Companions. **To proceed:**

If no impurity affects the taste, smell, or color of the water, there is no harm in the worms generated therein. Since this cannot be prevented, it is overlooked so as not to create a hardship. Thus, ablution is permissible from this water.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6401

Q: What is the ruling on performing ablution with leftover water from containers that has turned red?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family

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and companions. **To commence:**

It is permissible to use this water, if what caused the water's color to change is not impure.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 7344

Q: Is it permissible to use the rainwater gathered in artificial ponds for purposes of Istinja' (cleansing the private parts with water after urination or defecation), Ghusl (ceremonial bath) and Wudu' (ablution)? Children swim in this pond and most likely urinate in it. Would the Prophet's statement, (When water is more than two pitchers, impurity will not affect it) **be applicable to this case?**

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and companions. **To commence:**

Water is pure in itself and can be used to purify unless its color, taste, or smell is changed by Najasah (ceremonial impurity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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The sixth question of Fatwa no. 7757

Q: Using sun heated water and solar heaters

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

We do not know of any authentic evidence that prohibits the use of water heated by the sun.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 7604

Q: Is it permissible to perform Wudu` (ablution) using sea water? If I am by the sea and have fresh water available, should I perform Wudu` with the fresh water or sea water? Some people say that it is not permissible to perform Wudu` with sea water unless it is a necessity, but others say that it is not permissible at all. Please advise and may Allah preserve you!

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is permissible to perform Wudu` using sea water, as the Prophet (peace be upon him) said, ("Its water is ritually pure and its dead are lawful.") There is no difference in this, whether you have

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fresh water available to perform Wudu' with or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 11108 Q: I live in a mountainous region in Southern Yemen where many abominable acts are committed. It is known that this area suffers scarce rain according to the Will of Allah (Exalted be He). Only very few people offer Salah in the Masjid (mosque); and they even perform Wudu' (ablution) with contaminated water in a small tank beside the Masjid even though its color and taste have changed. They refuse to listen to any advice of not performing Wudu' with this water and even insist on the correctness of their deed. The problem is worsened by the fact that the man in charge of the Masjid supports them because he is illiterate. May your Eminence give a Fatwa on this problem, which is prevalent in our region! I hope you can send my people a message through me that may convince them and urge them to stop their wrong actions, for offering Salah without Wudu' is definitely invalid. May your message save a whole village from this wrongdoing and make its inhabitants perform Wudu' in their houses if Allah wills.

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You will be honored for bringing these illiterate people out of their ignorance. May Allah grant us success and may He (the Most High and the Omnipotent) guide them to Al-Sirat-ul-Mustaqim (the Straight Path).

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

This question is general and needs elaboration. If the water changes because of some impurity which falls into it, then it is to be regarded as impure and it is impermissible to use for purification from major or minor ritual impurity or for washing clothes. On the other hand, if water changes because something pure falls into it or out of remaining in its place for a long time, then it is permissible to use it for Wudu', Ghusl (ritual bath) or for getting rid of any impurity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10972

Q: We have been in a place with a well for more than four months, but the water is not suitable for drinking and it is colored. We have not been drinking it as it tastes salty. My question is: Is it permissible to use this water for Wudu' (ablution) and Salah (Prayer) or not? We have been using it for Wudu', even though it has an odor sometimes and when it is cold it is white, but we cannot find any substitute? May Allah reward you!

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A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

If the inherent nature of the water in the well remains unchanged, it will be considered to be Tahir (ritually pure) and can be used for Wudu'. It does not matter how long it has been in this place or that it tastes salty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9389

Q: Kindly, be informed that we have assumed responsibility for administrating, maintaining, and operating the swimming pool of the Jeddah Municipality. This communal facility is frequently visited at different times by many Muslims who face dificulties when performing Wudu' (ablution) for a number of reasons: First: The shortage of water. Second: Insufficient Wudu' stations for perhaps 600 persons or more. They all swim in the pool and want to perform Wudu' at the same time. Therefore, is it acceptable to use this water for Taharah (ceremonial purification) of Salah? In brief, there are two swimming pools; one has 2340 cubic meters (585000 gallons) of water and the other has

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1955 cubic meters (490000 gallons) of water. About 10000 - 15000 gallons are added daily to compensate for the water lost due to evaporaton, filtering, and sanitizing. Moreover, the pools are sanitized daily with stabilizing products such as chlorine to provide protection against bacteria and others microbes. The said amount of water in the pools is very pure in natural color, smell, and taste of the water. Would you please give us your legal opinion regarding this issue? This will make it easier for those visiting the pool to manage the affairs related to Salah which we are keen to perform at the due time.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and companions. **To commence:**

If the case is as mentioned; the pool has such a pure amount of natural water in color, smell, and taste supplied daily with fresh water and free from any tinge of Najasah, then the water is suitable for Wudu' and ghusl of Salah and other religious obligations requiring Wudu' or Ghusl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Sewage water

Fatwa no. 2468

Q: What is the ruling on using sewage water to perform Wudu' (ablution) or Ghusl (ritual bath) after it has been treated?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and companions. **To commence:**

The Council of Senior Scholars has studied this matter before in the Kingdom of Saudi Arabia and issued a desision regarding it to the following content: The council has read the study that was made on this matter by the Permanent Committee for Scholarly Research and Ifta'. The council has also read the letter of his Excellency, the Minister of Agriculture and Water No. 1 / 1299 on 30/05/1398 A. H. After studying and discussing the matter; the following was decreed:

According to what has been mentioned by scholars. Large amounts of water which has been changed by Najasah (impurity), becomes Tahir (pure) if this change happens either on its own, by adding Tahir water to it, by the passage of time, by the effects of the sun or wind, etc. as a ruling is terminated

when its `Illah (effective cause) is no longer existant.

The Council is of the view that such impure water can be considered Tahir after refining it fully in a way through which it regains its first original nature with no change in its taste, color, or smell. This is because impure water can be purified by various means. Usage of modern technical ways of purification is guaranteed in this regard as many tangible mediums are utilized to insure that water is free from all impurities. Specialized experts whom no one can doubt their work and experience are witnesses to this.

Such water, after being purified, can be used to remove major and minor ritual impurity. It can also be drunk but if doing so will harm a person's health, it should be abandoned to avoid harm, not because the water is impure.

If possible, it is preferred not to drink from such water to protect health, avoid harm, and to be far above doing something that people naturally detest and regard filthy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

3022

Fatwa no. 3022 Q: Our organization signed a contract to build a residential development in Al-Jubayl, which would also include a sewage treatment plant. We planned to maybe use the treated sewage water to irrigate cultivated land, after purifying it from contaminants. In view of the possibility that farmers' clothing may be soiled by drops or spray from this water during the irrigation process, we thought it necessary to write to ask you whether this water is Tahir (ritually pure) and whether Salah (Prayer) can be performed in clothing soiled in this way. Please accept our best regards.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

If there is a large amount of this water and it has become void of the Najasah (ritual impurity) in terms of its taste, color, and smell, it would be Tahir. It would therefore, not make any clothing, body parts, and places that were affected by it Najis (ritually impure). If water still has some or all of the characteristics of Najasah, any parts of the body, clothing, or places affected by it will also become Najis.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3159

Q: Nowadays, drain water in some countries is recycled and reused in homes. Can it be considered ritually pure?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

The basic rule concerning water is that it is pure. Drain water is Najis (ceremonially impure) due to the human waste mixed with it such as urine and feces. If the water is recycled and purified of the Najasah (ceremonial impurity), so that there is no trace of the smell, taste, or color of Najasah, it becomes ceremonially pure. Otherwise, it is considered Najis if the remains of Najasah still exist.

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Fatwa no. 4431 Q: Some places in Saudi Arabia and in other countries recycle sewage water and reuse it to irrigate land and so on. Sewage water purification plants vary in their capabilities to filter impurities,

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and also in the types of companies which supervise these stations in Jeddah and Riyadh, for instance. After recycling the drain water which we are asking about, it becomes so pure that it is impossible to detect the difference between it and regular drinking water. Is this water pure? Can we use it in performing Wudu' (ablution), washing our clothes and body, removing Najasah (ritual impurity) with it, and drink it?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

If the reality is as you mentioned, that the sewage water becomes pure after recycling and purification so that the color, smell and taste of Najasah that contaminated it is removed, then it is Tahur (pure and purifying) and does not defile anything it touches. It is permissible to use in irrigation, cleaning one's body, place, clothes, performing Wudu' and Ghusl (ritual bath) following major ritual impurity, etc. It is also permissible to drink, unless it is proven that it is harmful to the health. In this case, it should be avoided to protect oneself from harm, not due to being Najis (ritually impure).

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Istinja'

The second question of Fatwa no. 4446

Q: Is it permissible for a man to urinate in the bathroom (where they perform Wudu'-ablution)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Yes, it is permissible, but they should be careful of the urine drops. A person should wash it with pure water, if they wish to perform Wudu' (ablution) in the same place.

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The eleventh question of Fatwa no. 8691

Q: What is the ruling on performing Wudu' (ablution) in the bathroom? Is it valid if there is a screen between the toilet (place of Najas; ritual impurity) and the water tap?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

If there is a screen between the water tap and the place of Najas (toilet), so that the floor is purified, there is no harm in performing Wudu' and Istinja' (cleansing the private parts with water after urination or defecation) in the same place.

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Fatwa no. 7039 Q: Is it permissible to not separate the toilet from the bathroom? If a Muslim is taking a bath in that bathroom, will it be fully and validly sufficient for them to be purified, since bathrooms are not always clean? Please give us your answer.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is better to keep the place where you take a bath separate from where you relieve yourself, to avoid any suspicion of Najasah (ritual impurity). Yet, if a Junub (in a state of major ritual impurity) or a menstruating woman is taking Ghusl (ritual bath) in a bathroom that is not separated from the toilet, their Ghusl is valid and they should beware of any impure sprinkles or drops.

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The second question of Fatwa no. 1978 Q: Is it permissible to use western style toilets?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is permissible to use any toilets

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but try to protect your bodies and clothes from Najasah (ritual impurity) when relieving yourselves. After finishing, you should follow the Islamic way either by performing Istijmar (cleansing the private parts with hard material after urination or defecation) or Istinja' (cleansing the private parts with water after urination or defecation) and it is better to do both. Istijmar becomes sufficient if it is done with a purified object - even if paper - provided that it is done three times or more, as the Prophet (peace be upon him) said: (Save yourselves from (being spoiled with) urine, for that is the main cause of punishment in the grave.) The Prophet (peace be upon him) also forbade Istijmar with less than three stones. If three were not enough, more should be used, but it is better to use an odd number, as the Prophet (peace be upon him) said: (Anyone who performs Istijmar should do it with an odd number (of stones).)

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Urinating while standing

The first question of Fatwa no. 2001

Q: Is it Halal (lawful) or Haram (prohibited) to urinate while standing?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is not Haram to urinate while standing, but it is a Sunnah to urinate while sitting, as `Aishah (may Allah be pleased with her) said, ("If anyone tells you that the Prophet (peace be upon him) used to urinate while standing up, do not believe him, for the Prophet always used to urinate while sitting".) Narrated by Al-Tirmidhy who commented that this Hadith is the most authentic one in this regard, as this entails modesty and caution of being soiled with urine.

It was narrated from `Umar, `Aly, Ibn `Umar and Zayd ibn Thabit (may Allah be pleased with them all) that there is a Rukhsah (concession) in urinating while standing, as Al-Bukhari and Muslim narrated from Hudhayfah (may Allah be pleased with him), from the Prophet (peace be upon him) that (He came to the dumping ground belonging to some tribe, and urinated while standing.) This does not conflict with the Hadith of `Aishah (may Allah be pleased with her). The Prophet (peace be upon him) might have done this because he was in a place where he could not sit, or in order to show that urinating while standing is not Haram. However, the basic rule concerning this is what was mentioned by `Aishah (may Allah be pleased with her), that the Prophet (peace be upon him) used to urinate while sitting. It is a Sunnah (commendable act), not a Wajib (obligatory).

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The first question of Fatwa no. 4213 Q: Is it permissible for a man to urinate while standing up in a place where no one can see him?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

The basic rule is to urinate while sitting in order to follow the example of the Prophet (peace be upon him). Al-Nasa'iy, Al-Tirmidhy and Ibn Majah reported that `Aishah (may Allah be pleased with her) said: ("If anyone tells you that the Prophet (peace be upon him) used to urinate while standing up, do not believe him, for the Prophet used to urinate while sitting".) Al-Tirmidhy said that this Hadith is the best and most authentic one in this regard. However, if one is obliged to urinate while standing up, then it is permissible. Ahmad, Al-Bukhari, Muslim and the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes) reported that Hudhayfah (may Allah be pleased with him) said: ("The Prophet (peace be upon him) reached the dump of some people where he urinated while he was standing. I stepped aside but he said to me: 'Come near!' Then I approached him till I reached his heels. He (peace be upon him) performed ablution and wiped over his socks.") If one urinates while standing up without any need for doing so, he will not be blamed, but will contradict the best manner

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and the recurrent behavior of the Prophet (peace be upon him). Consequently, we can reconcile between the two Hadiths. Moreover, the Hadith reported by `Aishah (may Allah be pleased with her) may be interpreted according to her knowledge and that she did not know what Hudhayfah (may Allah be pleased with him) knew.

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Jerking urine

The second question of Fatwa no. 6382 Q: How can a person get rid of the habit of jerking his penis?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is by being aware of the harms and bad effects of such a habit. Jerking the penis causes enuresis and the exposure of one's body and clothes to impurities. This should be a deterring reason for giving up this bad habit.

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Mentioning Allah in the bathroom

Entering the bathroom with something bearing Allah's Name

The second question of Fatwa no. 1900 Q: What is the ruling on mentioning Allah's Name or saying Tahlil ("La ilaha illa Allah [There is no god except Allah]") in the bathrooms? Is it obligatory to say the Shahadah (Testimony of Faith) when pouring water over their body while performing Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is Makruh (reprehensible) to mention Allah's Name or say Tahlil in the bathroom and it is not lawful to say the Shahadah while pouring water over the body during Ghusl following Janabah. However, it is a Sunnah (a commendable act) for those entering the bathroom or a place to relieve themselves to seek refuge with Allah from evil and evildoers before entering, and to say after leaving: "I ask You (O Allah!) for forgiveness," and when leaving after taking the Ghusl following Janabah to say: "I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His Servant and Messenger. O Allah! Make me of those who return to You often in repentance and those who remain pure." This is what has been authentically reported from the Prophet (peace be upon him).

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The first question of Fatwa no. 1607 Q: Is it permissible for a Muslim to mention Allah (Glorified and Exalted be He) while in the bathroom or should they stop any mention of Him upon entering?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

One of the Islamic etiquettes of entering the bathroom is to mention Allah before entering by saying: "O Allah! I seek refuge with You from evil and evildoers," and then not to mention Him after entering. In fact, they should stop any mention of Him once they enter.

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The eighth question of Fatwa no. 4255

Q: What is the ruling on mentioning Allah in the bathroom and what is the ruling on entering the bathroom with an object on which one of Allah's Names is engraved? Is it permissible to perform Wudu' (ablution) in this place?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is Makruh (reprehensible) for a Muslim to mention Allah in the bathroom, but it is Mustahab (desirable) to say, "O Allah! I seek refuge with You from evil and evildoers" before entering and "I ask You (O Allah!) for forgiveness" after leaving. Similarly, it is Makruh to

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take an object on which Allah or one of His Names is written or engraved into the bathroom and it is also Makruh to perform Wudu' there, unless there is a necessity.

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The eleventh question of Fatwa no. 4448

Q: Is it permissible to say Tasmiyah (saying, "Bismillah [In the Name of Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") inside the bathroom while performing Wudu' (ablution)?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is Makruh (reprehensible) for a Muslim to mention Allah out loud while in a bathroom with a toilet in it, to show respect for Him. However, it is lawful to say Tasmiyah upon performing Wudu' - in fact this is obligatory - and also Dhikr (Remembrance of Allah), according to a group of the scholars.

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The first question of Fatwa no. 6915 Q: I read that it is not permissible to enter a toilet while carrying a Mus-haf (Arabic copy of the Qur'an). Does this ruling also apply to tapes on which the Qur'an is recorded? Is it permissible to enter a toilet carrying Islamic books or other books that contain the name of Allah?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is not permissible to carry a Mus-haf while entering a toilet. It is reprehensible to accompany tapes where the Qur'an is recorded and other Islamic books that bear the Name of Allah while relieving yourself if there is no need for that. But if it is necessary to do so, then doing so will not be reprehensible.

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The sixth question of Fatwa no. 6497 Q: Is it permissible to enter the toilet while wearing a necklace with the name of Allah or the Prophet or some Ayahs (Qur'anic verses) on it?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Doing so is Makruh (reprehensible). However, there is a Rukhsah (concession) in case of fearing loss

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that a person may enter the toilet while wearing such a necklace so as to preserve it.

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Facing the Qiblah when answering the call of nature

Fatwa no. 4480

Q: I ask about the ruling concerning facing the Qiblah (direction faced for Prayer towards the Ka`bah) or turning one's back towards it while relieving oneself, inside a building or out in the open. What is the ruling on buildings that are currently being used and in which there are toilets that face the Qiblah or have the Qiblah behind them? It is worth mentioning that this cannot be changed except by destroying the bathroom completely or partially to make the changes. If we have designs and the buildings have not been built yet, and some of the toilets face towards the Qiblah or have the Qiblah behind them, is it obligatory to change them or does it not matter?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **Firstly,** according to the soundest opinion of scholars, it is Haram (prohibited) to face the Qiblah or turn one's back towards it while urinating or defecating out in the open. However, it is permissible inside buildings or where there is a screen between oneself and the Ka`bah, and that screen is close in front of the person facing the Qiblah or close behind if one's back is towards the Qiblah, such as a saddle, a tree, a mountain and so on. Most of the scholars have adopted this opinion because it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When any one amongst you squats for answering the call of nature, he should neither turn his face towards the Qibla nor turn his back towards it. ﴿ Related by Ahmad and Muslim. It was also reported by Abu Ayyub Al-Ansary that the Prophet (peace be upon him) said: ﴾When you go to defecate, do not face towards the Qiblah

or turn your back towards it, rather face towards the east or the west.﴿ Related by Al-Bukhari and Muslim. Moreover, it was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that he said: ﴾I went up to Hafsah's house and saw the Prophet (peace be upon him) answering the call of nature facing Syria with his back towards the Ka`bah.﴿ Related by Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Ibn Majah, Al-Nasa'iy, and Al-Darimy. It was related by Abu Dawud and Al-Hakim that Marwan Al-Asfar said: ﴾I saw Ibn `Umar (may Allah be pleased with them both) making his camel kneel facing towards the Qiblah and urinating in that direction. I said, "O Abu `Abdul-Rahman! Is that not forbidden?" He said, "It is only forbidden to do that out in the open, but if there is something between you and the Qiblah that conceals you, there is nothing wrong with it."﴿ Abu Dawud gave no comment on it and Al-Hafizh ibn Hajar said in Fat-h Al-Bary that its Sanad (chain of narrators) is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). It was related by Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) that he said:

("The Prophet (peace be upon him) has forbidden us to face the Qiblah when urinating. Then I saw him facing it one year before his death.") This is the opinion of a number of scholars who have sought to reconcile the evidence by interpreting the Hadith reported by Abu Hurayrah and similar reports as referring to cases of relieving oneself out in the open without any screen, and the Hadith reported by Jabir ibn `Abdullah and Ibn `Umar (may Allah be pleased with them) as referring to cases when one is inside a building or there is a screen between oneself and the Qiblah. Accordingly, it is known that it is permissible to face the Qiblah or turn one's back towards it when relieving oneself

in any kind of building.

Secondly, if the designs of the buildings have not been put into effect yet and the toilets in the designs are facing towards the Qiblah or have their backs towards it, then it is preferable to alter these designs so that when relieving oneself a person will not face the Qiblah nor turn their backs towards it. This will help to avoid an area of scholarly dispute. Nevertheless, if the designs cannot be altered, there is no sin involved because of the Hadith mentioned above

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Istinja' and Istijmar

The second question of Fatwa no. 2243 Q: A man whose Wudu' (ablution) becomes nullified because of urination, but he can not be totally cleared from urine, as after performing Istijmar (cleansing the private parts with solid material after urination or defecation), one or two drops drip, which makes him wait about 10 minutes to perform Wudu'. Sometimes while traveling in a mail car, he faces a difficult and embarrassing situation when he goes to relieve himself. The driver does not allow him to stay for a while after urination. What should he do in this case? Is it sufficient for him to perform Istinja' (cleansing the private parts with water after urination or defecation) after he thinks the dripping has stopped, or what should he do?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

What this man feels after relieving himself and according to what is mentioned in the question may be just an urge. In this case, this feeling must be disregarded. It also can be urine. In this case, he should repeat Istinja' or he can just perform Istijmar then Wudu'.

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The first and fourth questions of Fatwa no. 6970 Q 1: What is the ruling if a person performs Wudu' (ablution) before Istinja' (cleansing the private parts with water after urination or defecation)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

In case of doing exactly as mentioned in the question, this Wudu' is not valid. This is because one of the conditions of the validity of Wudu' is that it should be preceded by Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) according to the most proper one of two opinions of scholars.

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Q 4: Our teacher told us that performing Istinja' (cleansing the private parts with water after urination or defecation) after breaking wind is reprehensible. This means that if one breaks wind after performing Wudu' (ablution), it will be reprehensible for him to perform Istinja'. Is this saying correct?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

It is reprehensible to perform Istinja' because of breaking wind. Doing so is considered to be extreme. Breaking wind violates Wudu' according to the consensus of Muslims. Washing the private parts is called Istinja' and wiping them with stones and the like is called Istijmar (cleansing the private parts with hard material after urination or defecation).

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The fourth question of Fatwa no. 7466 Q: Is it necessary to perform Istinja' (cleansing the private parts with water after urination or defecation) every time one wants to perform Wudu' (ablution)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Istinja' is not necessary each time a person wants to perform wudu'. It is essential after passing urine or stool at which time one must clean his private parts before performing wudu' for prayer.

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Fatwa no. 10196

Q: Sometimes viscid and whitish fluid is discharged from the glans, then one may perform Tayamum (dry ablution) to retain purity. However, when it is time for Salah (Prayer), a person performs Tayamum again for Salah, is his Salah valid or not?

A: All Praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

After examining the issue, the Committee answer comes as follows: It is obligatory upon those who discharge any fluid from the genitals to wash it with water and then perform ablution. If water is unavailable, three stones or more may be used to clean oneself. Afterwards, performing Tayamum is necessary when the time of Salah is due.

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Fatwa no. 11882

Q: One of my relatives works as a teacher in a primary school located in a desert area. He teaches religious subjects including the Glorious Qur'an. Students answer the call of nature in the desert without performing Istinja' (cleansing the private parts with water after urination or defecation) because the school administration does not allow them to use the toilets for two reasons:

1-

The lack of water in the area.

2-

The students' misuse of toilets.

When it is time for Zhuhr (Noon) Prayer, students perform Wudu' (ablution) in the assigned places; washing their hands and completing Wudu' in the order prescribed without Istinja'. I would like to know the ruling regarding reciting the Qur'an and performing Salah in such a state?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) is a must after passing urine or stool. Without it, the Wudu' and Salah are invalid.

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The first question of Fatwa no. 4588

Q: Should a Muslim make Istinja' (cleansing the private parts with water after urination or defecation) after waking up or passing wind, before performing Wudu' (ablution) or is performing Wudu' enough? Please substantiate your answer with proof, may Allah reward you best!

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

Whoever wakes up without having discharged any urine, feces, Madhy (pre-seminal fluid), Wadiy (a thick white secretion discharged by some men after urination), or Maniy (spermatic fluid) only has to perform Wudu', not Istinja' before performing Salah (Prayer). The same applies to whoever passes wind.

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The first and second questions of Fatwa no. 7371

Q 1: Is Istinja' (cleansing the private parts with water after urination or defecation) part of performing Wudu' (ablution) for Salah (Prayer) or is it obligatory only upon defecation? I would like to know this point in detail as it appears to me that Istinja is not a part of Wudu'. Can I begin with washing my face and then complete making Wudu' after getting up in the morning without performing Istinja' because I slept in a state of minor ritual purity? This means that I will wash my face in the morning and complete making Wudu' without going to the toilet.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

Istinja' should be performed before Wudu' through washing the traces of what comes out of the private parts whether urine, excrete or the like. Istinja' is not part of Wudu' as Wudu' begins with washing hands up to the wristbone and Madmadah (rinsing the mouth) and ends with washing feet. He who gets up without urinating or defecating can perform Wudu' by washing his hands up to the wristbone, rinsing his mouth, inhaling and exhaling water nasally, washing his face and hands up to the elbows, wiping over his head along with his ears and washing his feet up to the anklebone. He is not required to perform Istinja'.

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Q 2: Does breaking wind silently or with noise nullify Wudu` (ablution)? Does it make Istinja' (cleansing the private parts with water) a necessity or it is sufficient to perform regular Wudu` (ablution) that entails Istinshaq (inhaling and exhaling water nasally), Madmadah (rinsing the mouth), and washing the face etc., to the end of Wudu' without washing the private parts?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

Breaking wind silently or with noise nullifies Wudu` according to the Ijma` (consensus) of scholars.

It is obligatory on anyone who does this to perform Wudu` - and this is explained in the answer to the first question - if they want to perform Salah (Prayer). It is not required to perform Istinja' on breaking wind.

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Q 3: After performing Istinja' (cleansing the private parts with water after urination or defecation) and wudu' (ablution), I sometimes feel some drops of urine secrete and so I repeat the wudu' once or maybe twice. After the urine has come out, I wait for five minutes until I am sure that it has stopped, but after I finish wudu', I feel a few more drops of urine. I am trying to solve this problem so that I will have no doubts at all. If a few drops of urine taint my clothes, am I obliged to wash them? If this happens, does it invalidate my Salah (Prayer)? Sometimes, I wash my trousers, for I am not sure whether there are any drops of urine on them or not.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and his Companions.

If you are certain that some drops of urine have come out, then you must clean yourself again and repeat your wudu' for each Salah. You have to wash off any urine that has got onto your clothes. However, if there is some doubt, you do not have to do this. You should not pay attention to doubts, lest you fall prey to Satan's whispers.

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The tenth question of Fatwa no. 2922

Q: In Britain, we use tissue paper when performing Istinja' (cleansing the private parts with water after urination or defecation). Do we have to use water after using tissues?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is permissible to use tissue paper and the like for Istijmar (cleansing the private parts with hard material after urination or defecation), and that is good enough as long as they clean the area properly. It is preferable to use an odd number of these papers, for example, three sheets, or three stones, and so on. However, one should not wipe less than three times. After that, it is not essential to use water but it is an act of the Sunnah.

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(Part No. 5; Page No. 108)

Sunan-ul-Fitrah (Islamic practices of personal hygiene)

(Part No. 5; Page No. 109)

Miswak

The third question of Fatwa no. 2432

Q: I hear some people say that using a Miswak (tooth-cleansing stick) inside Masjids (Mosques) is impermissible. Is this true?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. Using Miswak is an act of Sunnah. Although it is a recommended act, it becomes necessary when performing wudu', reciting the Qur'an, and when the smell of a person's mouth changes. It is permissible to use Miswak both inside and outside Masjids, as there are no texts that indicate otherwise. The general meaning of Hadith lends support to the use of Miswak: (Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Miswak for every Salah.) However, a person should not use it excessively till it causes them to vomit while they are inside the Masjid lest the Masjid should become unclean.

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The third question of Fatwa no. 687

Q: A man forgot to use Miswak (tooth-cleansing stick) before Salah (Prayer). Is it permissible to use it during it?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is not permissible for a person to use Miswak during Salah whether he did not use it intentionally or forgetfully beforehand. However, it is permissible to use Miswak before Takbir (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer).

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The first question of Fatwa no. 8363

Q: Is it permissible to use a Miswak (tooth-cleansing stick) while fasting in Ramadan?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is permissible for a fasting person to use Miswak during the day in Ramadan. It is related by Al-Tirmidhy on the authority of `Amir ibn Rabi`ah (may Allah be pleased with him) who said: (I saw the Prophet (peace be upon him) cleaning his teeth with Miswak countless times while

he was fasting.) Al-Tirmidhy ranked this Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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The third question of Fatwa no. 5545

Q: Is it permissible to use a toothbrush along with Miswak (tooth-cleansing stick)? It should be noted that it is not being used as an alternative for a Miswak.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Yes, it is permissible to use a toothbrush.

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Circumcision

The first question of Fatwa no. 8378

Q: Is it permissible to circumcise a boy before the seventh day after his birth? Some hospitals circumcise babies before the seventh day. A person told me that it is Haram (prohibited) to perform circumcision before the seventh day and Makruh (reprehensible) after it.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is an act of Sunnah. Performing circumcision before the seventh day is neither prohibited nor reprehensible. It is also not prohibited or reprehensible to be performed after the seventh day.The matter is flexible and the baby's interest should be taken into consideration. The Prophet (peace be upon him) said: ﴾Five acts are of Al-Fitrah (natural disposition): Circumcision, shaving pubic hair, trimming moustaches, clipping nails, and depilating armpit hair.﴿ Reported by Al-Bukhari and Muslim.

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The fourth question of Fatwa no. 2137

Q: Is it only obligatory for males to be circumcised?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It is for males and females. However, it is obligatory for males and a desirable practice for women.

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The second question of Fatwa no. 8644

Q: When some people wish to circumcise their sons, they announce it and gather the people so that they will collect money for them. We know that circumcision is a Sunnah, but what about collecting money for this purpose? Is it permissible or not?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) which the Prophet (peace be upon him) guided us to perform. However, the custom of collecting money for this purpose is a Bid`ah (rejected innovation in religion).

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The twelfth question of Fatwa no. 9174

Q: Some people used to celebrate the circumcision of children on the occasion of the Mawlid (the Prophet's birthday) offering sacrifices and inviting other families. After the circumcision, they offer money to the circumcised child. Is there a special way to celebrate the circumcision?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. **First,** circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) instructed to by the Prophet (peace be upon him).

Second, in Islam there is no celebration for circumcision. Moreover, to circumcise children on the Prophet's birthday along with celebrating it is an act of Bid`ah (innovation in religion). The Messenger of Allah (peace be upon him) is reported to have said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) (Related by Al-Bukhari and Muslim)

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Fatwa no. 8438

Q: I have been reading about Islam for a long time and I have been discussing it with many Muslims. Some of my Turkish friends say that

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circumcision is one of the prerequisites of embracing Islam! I can not believe this for I have never heard or read of it before. Maybe circumcision is a habit that is practiced only in Turkey. I would like to get the correct information regarding this matter from you. Please kindly reply in German because I do not have good command of English.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It is Mashru` (Islamically acceptable) for all Muslims but it is not a prerequisite for embracing Islam.

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The eighth question of Fatwa no. 5512

Q: If a person embraces Islam as an adult, when they are over forty, and it is difficult for them to be circumcised, can they neglect this Sunnah (commendable act)?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

If circumcision after accepting Islam is too difficult, due to age, there is no problem if a man does not do it. It should not be insisted on, through fear that it may be the reason for him not entering

Islam.

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Fatwa no. 9413

Q: Is circumcision a prerequisite in Islam?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) for both men and women. Du`ah (callers to Islam) should refrain from discussing circumcision when calling Kafirs (disbelievers) to Islam, if the idea is repulsive to them as Islam and `Ibadah (worship) are accepted from an uncircumcised person. After Islam settles in their hearts, they will realize why circumcision has been legislated.

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Fatwa no. 7211

Q: Some students come to study in the Islamic University of Madinah after embracing Islam, and some of them are old. They come to the university uncircumcised and some people want them to be circumcised. Is circumcision a necessity for them and is it permissible at that age?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is not a necessity, but it is an act of Sunnah (commendable act) according to the majority of the scholars. It is also a Sunnah for those mentioned, if they will not be exposed to any harm.

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Fatwa no. 6087

Q: If a man or a woman embraces Islam after reaching thirty or forty years of age, should they be circumcised? Is it permissible for the uncircumcised man to be an Imam (the one who leads congregational prayer)?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) for both men and women. If a person does not do it after they grow up, they are not to be blamed. As for the uncircumcised man, he can be an Imam in Salah (Prayer).

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Fatwa no. 7211

Q: I have a cousin who is almost 27 years old and is not circumcised till now because he is retarded and cannot distinguish between things. Will I be committing a sin if I leave him without circumcision?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

If the person mentioned is insane as you said and as it was said by the Chairman of Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) circumcising him may lead to calamity between him and his cousin, there will be no blame upon his cousin to leave him uncircumcised. He is not a sinner in any case.

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The second question of Fatwa no. 536

Q: What is the ruling on the circumcision of girls? Is it Mustahab (desirable) or Makruh (reprehensible)?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Female circumcision is desirably recommended, as the Prophet (peace be upon him) stated: ﴾Five practices are characteristics of the Fitrah (natural disposition), and he mentioned circumcision as one of them﴿ Al-Khallal narrated from Shaddad ibn Aws (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴾Circumcision is a Sunnah (commendable act) for men, and by doing it, women are honored.﴿

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The tenth question of Fatwa no. 2613

Q: I heard the Khatib (preacher) of the Masjid (mosque) saying in a Khutbah (sermon) that Allah's Messenger (peace be upon him) made female circumcision lawful. However, our wives have not been circumcised. Is it right or wrong to abandon female circumcision?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is an honor for women; and it involves removing only a part of the clitoris without going to extremes in cutting it

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because the Prophet (peace be upon him) has forbidden going to extremes in circumcision. In addition, circumcision is one of the characteristics of Fitrah (natural disposition), for it is authentically reported that the Prophet (peace be upon him) said: (Five practices are characteristics of the Fitrah: Circumcision, shaving the pubic hair, cutting the moustache short, clipping the nails, and depilating the hair of the armpits.) Related by Al-Bukhari and Muslim. This Hadith is general and addresses both men and women.

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The fourth question of Fatwa no. 6687

Q: Is circumcising women considered an act of Sunnah (a commendable act) or a bad habit? I read in one magazine that all forms of circumcising women represent a bad habit which is harmful to health and may sometimes lead to sterility. Is this true?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcising women is Sunnah. It is not a bad habit and it is not harmful if it is done in a reasonable way. It may only harm if it is done with exaggeration.

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The second question of Fatwa no. 9216

Q: What is the ruling on female circumcision? Is it permissible to pierce women's ears or Makruh (reprehensible), and if it is Makruh, is that to give a warning or to forbid it?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is regarded as an honor for women. As to piercing the ear of women, there is no harm in doing it due to their need to dress up and wear earrings.

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Fatwa no. 9134

Q: A man circumcised his eleven-day-old child after his death, as the baby died before being circumcised. He did so out of his strong desire not to commit a sin. Given that he did that out of ignorance, what is the ruling on it? Does he have to pay Kaffarah (expiation)? Please advise, may Allah reward you!

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

If the case is as mentioned, he has not committed a sin because he was ignorant. However, he should not do that again after any child's death.

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The eighth question of Fatwa no. 9527

Q: I read in 28/02/1405 A.H. about a child who was born circumcised in Al-Zahir hospital in Makkah. What is your opinion regarding that? I know that no one is born circumcised except the prophets. However, our Prophet is the seal of the Prophets and our religion is the last Divine Religion.

A: All Praise is due to Allah Alone and peace and belssings be upon His Messenger, his family, and Companions. **To proceed:**

This may happen to other than the prophets because it is not

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a characteristic of prophets.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 2392

Q 1: What is the ruling on female circumcision and celebrating this with dancing, rejoicing and celebration?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Female circumcision is lawful and is an honor to women. As to celebrating it with dancing and rejoicing, we know of no basis for this in the purified Shari`ah (Islamic law). However, expressing happiness about this act is lawfully required, because circumcision is one of the permitted acts. Allah (Glorified be He) says: ﴾Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); -therein let them rejoice." That is better than what (the wealth) they amass.﴿ Circumcision is a bounty and mercy from Allah, and there is no harm in preparing food on this occasion out of thankfulness to Allah.

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Q 2: What is the preferable and suitable time for circumcising children; babyhood or after they reach puberty?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

There in no defined time for circumcision in Shari`ah according to our knowledge in this regard.

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Being young, circumcision will be easier and preferable for the child. Therefore, there is no blame upon circumcising a baby at that time.

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Shaving the pubic hair

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The sixth question of Fatwa no. 5091

Q: Is it valid to perform Salah while having long pubic hair?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is permissible to pray even if the pubic hair is long but it should not be left unshaved for more than forty days. This is according to the report that prohibits leaving pubic hair unshaved for more than forty days.

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The third question of Fatwa no. 6127

Q: Is the Salah (Prayer) of a person who does not shave his pubic hair for more than a month accepted?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Shaving the pubic hair is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It should not be left without shaving for more than forty days, as there is a Hadith authentically reported regarding this. However, this has nothing to do with the validity of Salah. Claming so is out of ignorance of the rulings of Shari`ah.

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The third question of Fatwa no. 11346

Q: After my father became old and unable to take care of his personal cleanliness, I helped him by cutting his moustache and shaving his pubic hair. To do this I have to look at his `Awrah (private parts of the body that must be covered in public), as this is essential. Am I sinful for this, because I heard that if anyone sees their parent's `Awrah, they should fast for two months, is this true?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

There is nothing wrong with shaving your father's pubic hair if he is unable to do this for himself. With regard to what you heard about fasting for two months, this is untrue.

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The fourth question of Fatwa no. 5007

Q: Should women shave their pubic hair after each menstruation?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Removing pubic hair, whether by plucking, use of Nawrah (a substance used as a depilatory), shaving, or cutting, is one of the Sunan-ul-Fitrah (Islamic practices of personal hygiene) that is encouraged in Islam and desirable. However, it has not been limited to be done after menstruation.

It is related by Ahmad, Al-Bukhari, Muslim, and the Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) that the Messenger of Allah (peace be upon him) said, ("There are five practices of the Fitrah (natural disposition): Shaving pubic hair, circumcision, trimming

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moustaches, removing underarm hair, and cutting nails.") Also it is authentically reported on the authority of Anas (may Allah be pleased with him) that he said, (The Prophet (peace be upon him) told us not to leave trimming moustaches, cutting nails, removing hair from the armpits, and shaving pubic hair for more than forty days.) Related by Muslim and Ibn Majah. It was also related by Ahmad, Al-Tirmidhy, Al-Nasa'iy and Abu Dawud, who narrated it with the following wordings: "The Messenger of Allah (peace be upon him) specified the time for us."

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Trimming the moustache and shaving the beard

(Part No. 5; Page No. 130)

The first question of Fatwa no. 1954

Q: We would like to ask about the proper shape of the moustache according to Islam, as we heard from some honorable scholars that it is a Bid`ah (rejected innovation in religion) to shave it off completely, and that it is considered deformation of one's hair. In his book Zad Al-Ma`ad, Ibn Al-Qayyim (may Allah be merciful with him) said that cutting all of the moustache is better than trimming the part which exceeds the lips. Which of the two opinions is better and stronger?

A: All Praise be to Allah Alone and may peace and blessings be upon His Messenger, his family and Companions!

It is authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) stated, ﴾Be unlike the Mushriks (polytheists); grow the beards and cut the moustaches short.﴿

It is reported in Sahih Muslim on the authority of Anas (may Allah be pleased with him) that he said, ﴾The Prophet (peace be upon him) told us to cut the moustaches short, clip the nails, remove the hair under the armpits and shave the pubic hair at least every forty days.﴿

It is also reported in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾Trim the moustaches and grow the beards, in order to unlike the Magians.﴿

Al-Tirmidhy narrated the Hadith of Zayd ibn Arqam where he said that the Messenger of Allah (peace be upon him) stated, ﴾Whoever does not trim his moustache is not one of us (i.e. the Muslims).﴿ He said it is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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The third question of Fatwa no. 2193

Q: It is reported in many Hadiths (Trim closely the mustache, and let the beard grow.) **Also, there are reports for clipping fingernails, plucking hair under the armpits, and shaving pubic hair. Is there any difference between shaving and trimming? Some people only trim the lower half of the mustache, is this the trimming meant in such reports or should the whole mustache be shaved? Please inform me of the manner that should be followed regarding shaving the mustache. As for letting the beard grow, this is well established and it means that it should be left completely.**

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Authentic Hadiths narrated from the Messenger of Allah (peace be upon him) signify the validity of trimming the mustache, clipping nails, plucking the hair under the armpits, and shaving pubic hair. Some of these Hadith are: (Trim closely the moustache, and let the beard grow to be unlike the disbelievers.) Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: (Trim closely the moustache, and grow the beard, and be unlike the fire-worshippers.) According to some narrations: (Trim closely the moustache.) Since trimming stands for excessive cutting, a person may either clip the mustache closely until the upper lip appears or trim it because the Hadith permitted both. However, letting the two edges of the mustache grow

is not permitted. The Sunnah (whatever is reported from the Prophet) on this is either to clip the mustache completely or trim it completely.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 7293

Q: Is a man sinful if he shaves his moustache and leaves his beard? What is the Sunnah of the Messenger in this regard?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

The Sunnah (supererogatory act of worship following the example of the Prophet) is to trim the moustache not to shave it as the Prophet (peace be upon him) stated: (Trim closely the moustache, and let the beard grow to be unlike the disbelievers.) Agreed upon Hadith. However, there will be no sin upon him if he shaves it. Whereas it is obligatory to grow the beard for his statement (peace be upon him): (Trim closely the moustache, and let the beard grow to be unlike the disbelievers) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 327

Q: What is the ruling on letting the beard grow in Islam? Is there any sin upon a person who shaves it?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. It was authentically reported that the Prophet (peace be upon him) said: ("Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.") Related by Ahmad and Muslim. The Prophet (peace be upon him) said: ("Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.") Related by Ahmad, Al-Bukhari and Muslim. The most authentic saying is that the command in these two Hadiths indicates obligation as this is the basic rule. Moreover, there are certain indications that confirm the obligation in these two Hadiths. Therefore, whoever shaves his beard commits a sin and according to the consensus of Muslims violates the upright nature.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The fourth question of Fatwa no. 667 Q: What is the ruling on shaving a beard entirely or partly?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Shaving the beard is Haram (prohibited) according to what is related in the clear Sahih (authentic) Hadith

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and traditions and general texts that prohibit imitation of the Kafir (disbelievers). Among those Hadith is one related by Ibn `Umar who reported that the Prophet (peace be upon him) said, ("Differ from the Mushriks (those who associate others with Allah in His Divinity or worship); keep beards and cut moustaches short.") Another narration states: ("Cut moustaches short and let beards grow.") There are also many other Hadith with the same meaning. Keeping a beard means leaving it in its natural state, letting it grow, retaining it, and letting it become abundant, neither shaving it, plucking it, nor trimming any part of it. Ibn Hazm said that it was Ijma` (consensus) that trimming the moustache and letting the beard grow is obligatory, supporting his view with a number of Hadith. Among them was the Hadith reported by Ibn `Umar (may Allah be pleased with them) that we just quoted and the Hadith reported by Zayd ibn Arqam who said that the Prophet (peace be upon him) said, ("Anyone who does not remove any of his moustache is not one of us.") The Hadith was ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Al-Tirmidhy. The author of Al-Furu` stated, "The structure of this Hadith according to our School of Fiqh - the Hanbaly School - indicates it is Haram (prohibited)." Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "Based on the Qur'an, Sunnah, and Ijma`, differing from Kafir is enjoined. It is prohibited to imitate them altogether, as imitating their outward appearance can lead to imitation of their conduct and reprehensible deeds, or even their `Aqidahs (creeds). It leads to inner love and loyalty, and inner love leads to imitation of outward appearances." It is also recorded by Al-Tirmidhy that the Messenger of Allah (peace be upon him) said, ("Anyone who imitates other than us is not one of us. Do not imitate the Jews or the Christians...") Another narration of the Hadith has this wording: ("Anyone who imitates a people is one of them.") Related by Imam Ahmad. `Umar ibn Al-Khattab refuted the testimony of those who pluck their beards. Imam

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Ibn `Abdul-Bar stated in his book Al-Tamhid, "It is Haram to shave the beard; it is only done by effeminate men, meaning those imitating women." Also, (The Prophet (peace be upon him) had a very hairy beard.) Related by Muslim on the authority of Jabir. Another narration describes him as having: (A thick beard.) And another as having: (A bushy beard.) The meaning of them all is the same and it is not permissible to remove any of the beard, due to the general evidence prohibiting it.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The second question of Fatwa no. 836

Q: Is abandoning the Sunnah of growing a beard equal to major sins like adultery and sodomy?

A: All Praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions.

It is religiously obligatory to let the beard grow, because the Prophet (peace be upon him) said: ("Trim moustaches and let the beard grow") The imperative sentence indicates the obligation while inductively necessitates the prohibition of the opposite, meaning, shaving the beard. Thus, it is impermissible to shave the beard. A person who commits this act is sinful and should be put to disciplinary punishment if he knows about the ruling. Similarly, if he does not know the ruling and then comes to know about it but he overlooks it persistently, he will be blameworthy. The general principle ruling states that Ta`zir (discretionary punishment) is submitted to the discretion of the legal authorities according to the circumstancial and occasional evidence, places, conditions, and people.

The penalty for illegal sexual relations, i.e. fornication and adultery, is legally prescribed. The adulterer and adulteress shall be stoned to death.

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Fornicators must be flogged a hundred lashes and exiled for a year. The Qur'an and the verbal and practical Sunnah explicitly prove this penalty. Indeed, adultery is one of the major sins whereas shaving beards, while a crime, is not equal to adultery. If a person insists on doing so after having knowledge about the ruling, it will be one of the major sins. The punishment of sodomy is death.

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The second question of Fatwa no. 1405

Q: We are all keen to follow our Prophet Muhammad (peace be upon him) as he has ordained us to grow the beard, my question is: Did the Messenger (peace be upon him) shorten or trim his beard like most of the bearded men are seen doing?

A: All Praise be to Allah Alone and peace and blessings be upon Messenger, his family and Companions.

The Sunnah (supererogatory act of worship following the example of the Prophet) of the Messenger of Allah (peace be upon him) in this regard is stipulated both in speech and action, for it is authentically reported that the Messenger of Allah (peace be upon him) commanded to let the beard grow and become thick. It was narrated by Al-Bukhari, Muslim and others on the authority of `Abdullah ibn `Umar (may Allah be pleased with them both) that he said: The Messenger of Allah (peace be upon him) stated: ﴾Trim closely the mustache, and let the beard grow.﴿ In another narration: ﴾Be unlike the disbelievers, let the beards grow and shorten the moustaches.﴿

It was also related by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) stated: ﴾Trim closely the moustache, and grow the beard, be unlike the Magis (fire-worshippers).﴿

What is meant by letting the beard grow is leaving it and not trimming it, so that it grows thick. This is his verbal guidance (peace be upon him). As for his actions, there is no authentic report that he (peace be upon him) cut any part of his beard. As for the Hadith related by Al-Tirmidhy on the authority of `Amru ibn Shu`ayb from his father from his grandfather ﴾That the Messenger of Allah (peace be upon him) used to trim from the length and the width of his beard.﴿ Al-Tirmidhy said about it: This Hadith is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). The Sanad (chain of narrators) of this Hadith includes `Umar ibn Harun and he is classed as Matruk (his narration is rejected) as Al-Hafizh ibn Hajar said in Al-Taqrib. Hence, it is known that this Hadith is not Sahih and cannot be used as evidence to oppose the Sahih Hadiths indicating the obligation to leave the beard and let it grow. Whereas, what some people do, of shaving the beard or trimming something from its thickness and length, is impermissible because it goes against the conduct of the Messenger (peace be upon him) and his command to let the beard grow. The command denotes obligation unless otherwise directed, and we know of no other directive.

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The first question of Fatwa no. 1583

Q: Is it true that a man who shaves his beard is cursed and his Salah (Prayer) is invalid? What is the evidence on this?

A: All Praise be to Allah Alone and may peace and blessings be upon His Messenger, his family and Companions!

Letting the beard grow is a Wajib (obligatory), as the Prophet (peace be upon him) ordered Muslims to do so, and the original rule about the imperative mode is that it denotes obligation. Shaving the beard is Haram (prohibited), as it entails imitating the Kafirs (disbelievers) and disobedience to the order of the Prophet (peace be upon him), who has prohibited us from doing so and asked us to be contrary to them. It is reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, (Do the opposite of what the Mushriks (polytheists) do; grow the beards and cut the moustaches short.) Narrated by Ahmad, Al-Bukhari and Muslim. It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (Trim the moustache, and grow the beard, to do the opposite of what the Magians do.) Narrated by Ahmad and Muslim. It was never reported from the Prophet (peace be upon him) in a Sahih (authentic) Hadith that he shaved any part of his beard. However, growing the beard is not a prerequisite for the validity of Salah. If a person shaves his beard and offers Salah, his Salah will not be invalidated, but he is considered a sinner for abandoning a deed which was ordained by the Messenger of Allah (peace be upon him) and opposing his way. As for cursing him by the Prophet (peace be upon him), this was not authentically reported.

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Fatwa no. 1640

Q: Is it permissible to perform Salah (Prayer) behind a Khatib (preacher) who shaves his beard? We appreciate your guidance, may Allah reward you!

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Shaving one's beard is prohibited. This is because of what was reported by Ahmad, Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with them all) that the Prophet (peace be upon him) said: ("Do the opposite of what the pagans do. Grow the beards and trim the moustaches.") Ahmad and Mulim reported also on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Trim closely the moustache, and grow the beard, and thus act against the fire-worshippers.") Persisting in shaving one's beard is one of the major sins. Therefore, we have to advise and blame the person who shaves it. He who shaves it will be worthier of advice and recommendation if he is in a leading religious position. If the person who shaves his beard is a mosque leader and refuses the advice, then you have to dismiss him if it is easy to do so without causing disturbances. Otherwise, whoever can perform Salah behind another righteous person should do so in order to deter this person. If it is not easy to perform Salah behind another person, then performing Salah behind this person is permissible for fulfilling the interest of the community. If performing Salah behind another person who is righteous may lead to disturbances, then it will be permissible to perform Salah behind this person who shaves his beard in order to avoid disturbances and to commit the lesser of the two evils.

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2139

The forth question of Fatwa no. 2139

Q: Is it an act of Sunnah or only desirable to have a beard and trim the moustache?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is obligatory to leave the beard grow long, for the Prophet (peace be upon him) ordered Muslims to do so. Shaving the beard is unlawful, because the Prophet (peace be upon him) forbade shaving it and ordered Muslims to act unlike the polytheists in this regard. As a rule, the imperative sentence indicates obligation and the prohibitory sentence expresses prohibition. Indeed, trimming or clipping the moustache is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It is not permissible for a Muslim to let his moustache grow long, because the Prophet (peace be upon him) says: ("Whoever does not trim his moustache is not one of us.") The general meanings of the Hadiths also enjoin Muslims to trim the moustache.

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Fatwa no. 2196

Q: Letting the beard grow is a Sunnah, following the example of the Prophet (peace be upon him). Many people shave, pluck, or trim their beards, others repudiate it, and some hold the view that it is an act of Sunnah (a commendable act), so if anyone lets their beard grow they will be rewarded, but those who do not will not be punished. Some foolish people

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say that if there is good in growing a beard pubic hair would not grow there, may Allah shame them! What is the ruling on these different views and what is the ruling on someone who denies a Sunnah of the Prophet (peace be upon him)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

The authentic Sunnah of the Messenger of Allah (peace be upon him) indicates that it is Wajib (obligatory) to let the beard grow long and that it is Haram (prohibited) to shave or trim it. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("Trim the moustache and let the beard grow to differ from the Mushriks (those who associate others with Allah in His Divinity or worship).") It is recorded in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Cut the moustache and let the beard grow to differ from the Magians.") These two Hadith, and others that have the same meaning, clearly show the obligation of both letting a beard grow long and the prohibition of cutting or shaving it, as was mentioned above. Anyone who claims that letting the beard grow is Sunnah (a commendable act) and that anyone who grows one will be rewarded and those who do not will not be punished, are mistaken, as they have contradicted the Hadith Sahih (authentic). The basic ruling regarding commands [in the Prophet's Hadith. trans.] is that they are Wajib and the prohibitions are Haram. It is therefore not permissible for anyone to hold an opinion that contradicts the apparent meaning of Hadith Sahih, unless there is supporting evidence to warrant otherwise. There is no such evidence in regard to the Hadith mentioned above.

As for the Hadith that was related by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) that (The Prophet (peace be upon him) used to remove some of the length and the width of his beard), this is a Batil (null and void) Hadith that is not known to have been authentically narrated from the Messenger of Allah (peace be upon him). Its Sanad (chain of narrators) includes a narrator who is accused of lying.

Additionally, deriding beards and comparing them to pubic hair is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and obligates that

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the person doing so be declared an apostate from Islam. This is because mocking anything that is

indicated by the Book of Allah or the Sunnah of His Messenger Muhammad (peace be upon him) is considered an act of Kufr (disbelief) and Riddah (apostasy) from Islam, as Allah (Glorified and Exalted be He) says: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿ We ask Allah to grant us, you, and all Muslims, true guidance, success, and protection from misleading Fitnah (trial).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2258

Q: I heard that letting the beard grow is Wajib (obligatory), is this true? If so, please explain the reason for this, taking into consideration that I read in one book that this is done to be different from the Kafirs (disbelievers). However, many Kafirs these days let their beards grow, so I am not convinced by this reason. I hope that you will clarify the reasons to me, and if possible answer in English, because I do not know Arabic.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family

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and Companions.

Yes, letting the beard grow is Wajib and shaving it is Haram (prohibited), due to what is related by Imam Ahmad, Al-Bukhari, Muslim, and others on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("Differ from the Mushriks (those who associate others with Allah in His Divinity or worship), grow the beard and cut off the moustache.") It is also related by Ahmad and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Cut the moustache and let the beard grow to differ from the Magians.") Insisting on shaving the beard is a major sin, this should be repudiated and anyone who does it should be advised, especially if they hold a high position in religious affairs.

Differing from the Magians and other Mushriks does not mean to differ from them in everything, even things that are correct and in conformity with Fitrah (natural disposition) and good morals. It means to differ from them in what they have deviated from the Truth, and in what is correct, and outside the true Fitrah and righteous morals. One of the ways in which the Magians and other Mushriks and Kafirs (disbelievers) differ from the Truth and what is in conformity with the true Fitrah is in their shaving of their beards, which is in contradiction with the Sunnah of the prophets and Messengers. Therefore, it is Wajib upon us to differ from them by letting our beards grow and removing our moustaches, following the guidance of prophets and Messengers, and acting in accordance with Fitrah in this. It has been authentically narrated from the Prophet (peace be upon him) that he said, ("There are ten practices of the Fitrah (natural disposition): Trimming moustaches, letting beards grow, using a Miswak (tooth-stick), Istinshaq (inhaling and exhaling water nasally), cutting nails, washing the knuckles, removing underarm hair, shaving pubic hair, and cleaning the private parts with water.") Related by Ahmad, Muslim, and the Four Compilers

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of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) on the authority of `Aishah (may Allah be pleased with her). However, if it is destined for the Kafirs to let their beards grow, this does not make it permissible for Muslims to shave theirs. As was mentioned above, it is not meant to differ them in everything, but just in matters in which they deviate from the Truth and contradict the pure Fitrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 2294

Q: Some men have hair on their cheeks. Is it permissible for them to shave it?

A: Praise be to Allah Alone and may peace and blessings be upon His Messenger, his family and Companions!

The hair on the cheeks is part of the beard, and thus it must not be shaved or cut, as the Prophet (peace be upon him) stated, (Trim the moustache and let the beard grow to be contradictory to the Mushriks (polytheists).) Among those who included the hair on the cheeks in their definitions of what constitutes the beard are the author of Al-Qamus and the author of Al-Lisan.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3021

Q: I am a Multazim (practicing Muslim); I wear a beard and I own a barbershop as this has been my vocation since I was small and I do not have any other occupation by which I could earn a living. During my work, I shave my customers' beards, is this sinful? What is the ruling on this? I also use hairdryers to style their hair. What is the ruling on this?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. Firstly: It is Haram (prohibited) for a Muslim to shave his beard, due to evidence from the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that show that it is Haram to shave their own beard or that of someone else. It is forbidden to shave someone else's beard, because this entails cooperating in sin, which is prohibited according to Allah's saying: ﴾but do not help one another in sin and transgression.﴿ Secondly: It is permissible for you to comb, style, and apply oils and perfume to men's hair, but it is not permissible for you to do this for the women who are non-Mahrams (not a spouse or an unmarriageable relative) to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3151

Q: I am a Muslim young man. I would like to grow my beard, but my father opposes me strongly. I read in Sahih Muslim that growing the beard is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). In the explanation of Imam Al-Nawawy he said, "There are some Makruh (reprehensible) matters concerning the beard, such as shaving it, dyeing it in black, and plucking white hairs out of it." However, he did not make it clear whether this reprehensibility is considered a prohibition or just a preference. Should I grow the beard, or obey my parents? Please advise, may Allah reward you!

A: Praise be to Allah Alone, and may peace and blessings be upon His Messenger, his family and Companions!

Shaving one's beard is Haram (prohibited); it should not be done for the sake of a father or a chief, as obedience should be only in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) stated, (There is no obedience due to any creature in matters involving Allah's disobedience.)

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Permanent Committee for Scholarly Research and Ifta'

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The tenth question of Fatwa no. 3303

Q: What is the ruling on declaring someone who shaves his beard a Fasiq (someone openly and flagrantly violating Islamic law)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family,

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and Companions.

What you said is correct, especially for those who insist on shaving their beards. However, declaring them as such before advising and clarifying the ruling concerning this is against the policy of Da`wah (calling) to the good and forbidding the abominable, as this turns them away from hearing the explanation. In order to help people to accept advice and guidance, a Da`y (caller to Islam) should give it in a gentle way. If the person does not accept the advice and insists on doing this sin, it is not prohibited to declare them a Fasiq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4988

Q: I am a Muslim seeking to know the truth about shaving the beard and moustache. I have asked a number of Muslim scholars who live here in Mombasa but I was not fully convinced with what they said. I once asked Shaykh Nasir Al-Khamis but he refused to declare shaving the beard Haram (prohibited) and said: "Nowadays, the Jews and Christians let their beards grow and shave their moustaches. It is our duty as Muslims to disagree with them - to follow the Prophetic Hadith - by shaving our beards and letting our moustaches grow". I rejected this opinion because it implied that the words of the Prophet (peace be upon him) were only suitable during a specific period of time. Later,

I went to Shaykh Ibrahim Khalil who used to work as the principal of Falah Schools in Mombasa, and he told me directly that shaving the beard and letting the moustache grow is Haram. Kindly give us your detailed Fatwa regarding this matter - both in Arabic and English - and signed in your name to present to people as proof. Most of the Muslims and scholars here in Mombasa and all over Kenya shave their beards and it is very hard for me to prove them wrong alone, if they are.

A: All Praise be to Allah Alone and peace and blessings be upon the Messenger, his family, and Companions. Firstly: It is related that the Prophet (peace be upon him) said, ﴿Trim closely the moustaches and let the beards grow; (and thus) be different from the Magi. ﴾ Related by Ahmad and Muslim. The Messenger of Allah (peace be upon him) said, ﴿Act differently from the Mushriks (those who associate others with Allah in worship). Let the beards grow and trim the moustaches.﴾ Related by Al-Bukhari and Muslim. The sound opinion is that the command generally denotes an obligation, especially in the presence of supporting proofs like these two Hadiths. Anyone who shaves their beard has erred, contradicted the Fitrah (natural disposition), and committed a sin, according to the consensus of Muslim scholars. May Allah grant us success!

Secondly: Letting the beard grow is an act pertaining to the Fitrah, as mentioned above. Moreover, it is one of the teachings of the previous prophets' laws as well as that of Prophet Muhammad (peace be upon him) whose Shari`ah (Islamic law) is general to all people and is binding until the Day of Resurrection. Allah (Exalted be He) narrates in the Qur'an an incident involving Prophet Musa (Moses) and his brother Harun (Aaron) (peace be upon them) with the People of Israel who worshipped the calf, saying, ﴿And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."﴾ ﴿They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us."﴾ ﴿[Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;﴾ ﴿"That you followed me not (according to my advice to you)? Have you then disobeyed my order?"﴾ ﴿He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' "﴾

This denotes that letting the beard grow was part of the teachings of Musa and Harun (peace be upon them both). In addition, Prophet `Isa (peace be upon him) confirmed the teachings of the Torah that was revealed before him. Thus, letting the beard grow was also included in `Isa's teachings. These were all messengers sent to the People of Israel (the Jews and Christians). When the Jews and Christians neglected the practice of letting their beards grow, they were wrong. They were similarly wrong when they abandoned Tawhid (belief in the Oneness of Allah/ monotheism), deviated from the teachings of their prophets, and broke their covenant entailing to believe in our Prophet Muhammad (peace be upon him). Anyone among the Jews and Christians who obeys the command of all previous Divine laws by letting their beard grow, Muslims cannot act differently from them, as they have adhered to the Truth. Likewise, if they attest Tawhid and believe in our Prophet Muhammad (peace be upon him), Muslims cannot disagree with that. Rather, they should support, encourage, and help them in piety and righteousness.

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The sixth question of Fatwa no. 5316

Q: What is the ruling on shaving the beard, as people hold different views regarding this matter? Some disprove of it, and say that the Din (religion) is in the heart and not in the physical appearance, while others shave their beard - and there are many of these, including scholars, whom the public follow. If you say to them that it is not permissible to shave the beard, the shaykhs tell you to shave it and say that you are not more knowledgeable than them. If you question these shaykhs who shave, they minimize it saying that it is removing something, not adding it.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is Wajib (obligatory) to let the beard grow and shaving it is Haram (prohibited). Scholars who shave their beards cannot be used as evidence for its permissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6106

Q: I have been religiously committed for three or four years and all praise is due to Allah for this blessing. Allah (Glorified and Exalted be He) has guided me and I have let my beard grow with two of my brothers. Some of my family members have followed in our footsteps regarding this supererogatory Sunnah. At home, we have been able to create an Islamic atmosphere and all the sisters in the house

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have been convinced that they should put on the legal Islamic dress after they used to display their charms. Whenever we know of a ruling in the Qur'an or the Sunnah, we try to adhere to it as much as possible. I, along with my brothers, have joined some Muslim youth and enjoyed our religious gatherings. I have a deep love for the Masjid (mosque), which has also been my main concern. Suddenly, this year, my brother and cousin were arrested and accused of stirring up sectarian hatred in Egypt. Since then, the attitude of our family members and neighbors towards us has changed. People think that anyone who has a beard wants to kill people and shed their blood, but we, as Muslims, have no desire whatsoever to kill people whom our Lord has forbidden us to kill. My parents and family have started urging me to shave my beard but I have refused. My father traveled to Saudi Arabia and I am insisting on not shaving my beard because I know that shaving it is Haram (prohibited). The four Fuqaha' (Muslim jurists) unanimously agree that it is Haram or Makruh (reprehensible) to shave the beard. My family members have reluctantly consented to my desire but they fear that I might be arrested like my brother and cousin. I am totally convinced that nothing shall ever happen to me except what Allah has ordained for me and that shaving my beard will not change what Allah (Exalted be He) has predestined. My mother says that my father is angry with me though I do not feel his anger whenever he talks to me. I am afraid to do anything that goes against what the Messenger (peace be upon him) said and at the same time I am afraid to commit a sin by disobeying my parents

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and insisting on keeping my beard. What shall I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! Firstly, may Allah reward you the best for following the tradition of the Messenger of Allah (peace be upon him) and for calling your family to do likewise as an act of enjoining good and forbidding evil. May Allah reward your family for answering your call and for cooperating with you in righteousness and piety! May Allah keep us all firm in His religion and help us avoid the apparent and hidden trials!

Secondly, shaving the beard is Haram, and letting it grow is obligatory, as you know. Obedience to the Creator takes precedence over obedience to any created being, even the closest of relatives. There can be no obedience to any created being if it involves disobedience to the Creator, and obedience to any other created being should only be with regard to what is good. What you describe

of your parents being angry and upset because you are letting your beard grow is only because of their love for you and fear that what has happened to others may befall you as well. Nevertheless, what happened to others was, in most cases, because of provocation on their part, not just because they let their beards grow; it also happens to clean-shaven persons. You must be steadfast in your adherence to the truth, and continue to let your beard grow in obedience to Allah and in order to earn His pleasure, even if His creatures will be angry. You must also avoid any sources of trouble, and put your trust in Allah, hoping that He will provide a way out of your distress. Allah (Exalted be He) says (what means): ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

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Allah also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ ﴾That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴿ We advise you to be dutiful to your parents and to apologize to them kindly and politely for denying their request.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 3716

Q: Did the Prophet (peace be upon him) ever shave his hair and beard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is authentically reported that the Prophet (peace be upon him) shaved his hair in Tahalul (removal of the ritual state for Hajj and 'Umrah) in his Farewell Hajj. However, it has never been reported that he shaved his beard for any rituals or otherwise. In fact, it is authentically reported that he grew his beard and never removed any part from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3832

Q: I am a student. I am twenty five years old. I have a thick beard. I tried to marry many times. I get engaged to many young women. But all of them refuse my offer because my beard is too thick. My family tried to convince me to shave it but I refused. However, I am not satisfied with this state and I would like to marry. A long time has passed to try to get engaged to those whose fathers I know. Some of those whom I deemed to be reliable told me that getting married is an obligation and growing your beard is a Sunnah. He told me that I have to cut short my beard in order to remove the bigger of the two harms and to do what is obligatory. What is the ruling of Islam on this saying? Some of my friends said that shaving or shortening the beard after growing it is not permissible.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Growing your beard is an obligation and shaving it is prohibited. Persisting in shaving it is one of the major sins. The refusal of those whom you tried to get engaged to is not an excuse to shave your beard. There are many other women who are ready to accept you as a husband. There will be no good in these women who refuse to marry you because of you growing your beard. It appears that you have narrowed your circle of search, and therefore you have encountered what you hate.

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If you search more, you will find the woman whom you will accept, and who will accept you, In sha'a-Allah (if Allah wills). Allah (Exalted be He) says (what means): ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ We ask Allah to make easy for you all your affairs, grant you success and keep you firm on the truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4155

Q: It is widely held among the Muslim young men who are Multazim (practicing their religion) that it is Haram (prohibited) to shave the beard. Is this true? If so, which is more Wajib (obligatory), to obey parents who are ordering that the beard should be shaved or to let it grow? Is it permissible for a barber to shave the beards of other men, bearing in mind that if he does not do it they will go to someone else, or is it not permissible at all?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. Firstly: Shaving the beard is Haram.

Secondly: It is not permissible for a son to obey his parents if they order him to shave his beard, as this is obedience that involves disobeying Allah. It is authentically reported that the Prophet (peace be upon him) said, ("There is no obedience to the created in disobedience to

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the Creator.") Allah (Glorified be He) says: (and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.) Thirdly: It is not permissible for Muslims to shave their own beards or shave other men's beards, nor to practice a job that involves shaving beards, because this is cooperating in sin and transgression. Allah (Glorified and Exalted be He) forbade this saying: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4255

Q: We know that shaving the beard is Haram (Prohibited) as declared by scholars, but there are some obstacles that hinder me from growing a beard. My family prevents me from letting my beard grow and I can not support myself because I am still a high school student whose parents pay all my expenditures. I can not even work to provide for myself. I quarrel with them every day about growing my beard to the extent that they are about to kick me out of the house. Please answer me as soon as possible.

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Shaving the beard is Haram as you know and your parents' anger and their kicking you out of the house is not an excuse to shave it. Allah (Glorified be He) states (what means): ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾ We advise you to treat your parents well and guide them to goodness, and to tell them that the Messenger (peace be upon him) is the one who commanded us to let the beard grow and trim the moustache; therefore it is impermissible for a Muslim to oppose the Prophet's command to please any one, for Allah (Exalted be He) states: ﴿And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The second question of Fatwa no. 4259

Q: Is it permissible for a bearded Muslim brother to disobey his parents if they ask him to shave his beard off? Is it permissible to shave it off because the ruling authority in a given country persecutes those who adhere to their Din (religion) and the Sunnah of their Prophet (peace be upon him)?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

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Firstly: It is not permissible for a man to shave his beard off if his parents ask him to do so, as shaving it off is Haram (prohibited). A Muslim should not obey anyone in something that involves disobedience to Allah.

Secondly: If a man is forced to shave his beard off, because if he lets his beard grow this may result in him getting killed, one of his body parts will be cut off, he will lose the use of one of his senses, such as hearing or sight, or anything else like that, then it will be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 4666

Q: Is it permissible for me to shave my cheeks and leave my beard? Is it permissible to shave when I am observing Sawm (Fasting) if it causes bleeding from the part being shaved, whether it is the head, the pubic region, or other parts of the body?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to shave the cheeks, because this hair is part of the beard. It is permissible for a man to shave his head, pubic region, and the like, during Ramadan and when observing Sawm at other times, even if it leads to bleeding. In fact, shaving pubic hair is part of Sunan-ul-Fitrah (Islamic practices of personal hygiene).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

First, second, and fourth question of Fatwa no. 4762

Q: Will Allah (may He be Praised, Glorified and Exalted) penalize those who shave their beards and punish them for disobeying the Messenger (peace be upon him) as he said: ("Do the opposite of what the Mushriks (those who associate others with Allah in His Divinity or worship) do; keep the beards and cut the moustaches short.") **? Is growing a beard a precondition for perfect Iman (Faith) so that Allah (Exalted be He) will punish those who shave them according to this authentic Hadith. Does a person who shaves his beard have to make Tawbah (repentance to Allah) and then keep his beard after receiving your answer In Sha'a-Allah (if Allah wills)? Or is this something optional and whoever observes it will be rewarded while whoever abandons it will not be punished?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Shaving the beard is Haram (prohibited) and it contradicts the perfection of Al-Iman-ul-Wajib (Fundamental Faith). Whoever shaves his beard deserves Ta'zir (discretionary punishment) in this world and chastisement on the Day of Resurrection if he dies without making Tawbah. However, if he makes sincere Tawbah and lets his beard grow, Allah (Exalted be He) will accept his Tawbah and forgive him as He (Exalted be He) says: (And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).) However, if he persists in shaving it until he dies, he is liable to be punished. Nevertheless, dying in a state of Iman; he will be judged according to the Will of Allah (Exalted be He), either to pardon or punish him.

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Q 2: Is shaving the beard one of the violations that brought down destruction on the people of Lut? Allah (Exalted be He) has informed us in His Book of the cause of their punishment. The Messenger (peace be upon him) also said: (("Whoever you find committing the offence of the people of Lut (i.e. sodomy), execute the doer and the one to whom it is done.")) **However, nothing indicates that shaving the beard was a cause of their destruction.**

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Allah (Exalted be He) punished the People of Lut because they belied His Prophet Lut and committed sodomy. They abandoned their wives whom Allah (Exalted be He) created for them, and indulged in this perversion as explicitly stated in their story mentioned in the Qur'an. There is no mention about the matter of the beard being a cause of destruction in the Book of Allah or the Sunnah of the Prophet (peace be upon him).

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Q4: Does the following Ayah (Qur'anic verse) saying (what means): (and indeed I will order them to change the nature created by Allâh.) refer to shaving the beard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, shaving the beard is included in the general meaning of what Allah (Exalted be He) mentioned in His Book about Satan's enticement of many people to change the creation of Allah, for shaving it changes the nature He created. The Prophet (peace be upon him) enjoined Muslims to let their beards grow and to trim their moustaches.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6290

Q: Many scholars have contributed much to Islam; they have illuminated the way for the Muslims and sacrificed themselves for their sake. They still sacrifice endlessly for the sake of the Muslims. They have carried the banner of Tawhid (monotheism). However, they shave their beards, such as Sayyid Qutb and Al-Ghazaly, the author of "Fiqh Al-Sirah".

Do you think they have no idea about these Hadiths where the Messenger of Allah (peace be upon him) ordered us to grow the beard and trim the moustache? Could they have committed a sin?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions!

All humans err, even the scholars, as the Prophet (peace be upon him) stated, ("All sons of Adam oft sin, and the best of those who commit sin are those who oft repent.") They are not infallible. The scholars you mentioned knew the Hadiths about forbidding shaving the beard and commanding the trimming of the moustache. However, they contradicted these texts, whether to follow their desire, out of Ta'wil (allegorical interpretation), or for other reasons. In any case, they are sinners for shaving their beards, and righteous for the deeds they committed of spreading knowledge and supporting the truth. Thus, they are considered among those who have mixed a good deed with a sinful one. May Allah forgive us and them.

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The first question of Fatwa no. 8668

Q: I read in a book entitled: "Majmu'at Risa'il Al-Shaykh Muhammad Al-Hamid" a Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that is related by Al-Bazzar: ("The Mushriks (those who associate others with Allah in His Divinity or worship) let their moustaches grow and cut their beards off. So, do the opposite of what they do; let the beards grow and trim the moustaches.") **Muslim also related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:**

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("Do the opposite of what the Magians do,") **because they used to cut their beards and let their moustaches grow long. My question is that many men today cut both their beards and their moustaches. Do they thus differ from the Magians by cutting both the beard and the moustache without exception, or does this involve imitating the Magians? Please advise me and may Allah bless you!**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, they are imitating them in what they do that is the same as them, but not in what they differ from them. It is obligatory on every Muslim to differ from the Magians and the Mushriks in every way, so they should let their beards grow and cut their moustache short in accordance with the Sahih (authentic) Hadith that order Muslims to grow their beards and trim their moustaches. Among them is one Hadith that reports that the Prophet (peace be upon him) said, ("Trim the moustache and let the beard grow; do the opposite of what the Magians do.") (Related by Imam Muslim in his "Sahih [Book of Authentic Hadith])

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The second question of Fatwa no. 9202

Q: what is the position of Islam regarding the beard? I have heard two Hadith from the Messenger of Allah (peace be upon him) on this matter that mean:

a. First: ("Trim the moustache and let the beard grow.")

b. The second means that anyone who shaves his beard will be like shaving my heart (i.e. the Prophet's heart). Did any of the Messenger's followers shave his beard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to let the beard grow and trim the moustache, as it is authentically reported that the Prophet (peace be upon him) ordered this. As for the Hadith you mentioned: [Anyone who shaves his beard will be like shaving my heart], we do not know any authentic source for this Hadith.

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Dyeing hair

The second question of Fatwa no. 327

Q: What is the ruling on dyeing the beard black, is it a sin? What is the difference between shaving the beard and dyeing it black?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Changing the color of the hair on the head or beard from gray using henna (a plant that produces a reddish-orange dye), Katam (a plant from Yemen that produces a reddish-black dye), or anything similar, is permissible, in fact it is Mustahab (desirable). However, changing grey hair to black is not permitted. This ruling is substantiated by many Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from the Prophet (peace be upon him). It is narrated on the authority of Jabir ibn 'Abdullah (may Allah be pleased with them) that he said, (Abu Quhafah was brought to the Messenger of Allah (peace be upon him) on the day of the Conquest of Makkah and his (Abu Quhafah's) head was as white as Thaghamah (a plant whose leaves and flowers are intensely white). The Messenger of Allah (peace be upon him) said, "Take him to one of his wives to change it (the white hair) with something, but avoid black.") (Related by Ahmad, Muslim, Abu Dawud, Al-Nasa'y, and Ibn Majah). According to another narration related by Imam Ahmad, the Prophet (peace be upon him) said, ("If only you settled the Shaykh in his home, we would have come to him ourselves as a token of honor to Abu Bakr.") When this man embraced Islam, his beard and hair were looking as white as Thaghamah. So, the Messenger of Allah (peace be upon him) said, ("Change these (the white hair and beard), but avoid black.") He (peace be upon him) also said, ("The best things you can change this gray hair with are henna and Katam.") (Related by Ahmad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah. Al-Tirmidhy classed it as Sahih [authentic]). The difference between shaving the beard and dyeing it black is that both of them are forbidden, but shaving it is more emphatically prohibited than dyeing it black.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1640

Q: Is it permissible to dye a beard black?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permitted for a man to dye his beard black because of the Hadiths which command us to avoid that and forbid us to do it. Abu Dawud reported on the authority of Jabir Ibn 'Abdullah that he said: ("Abu Quhafah was brought on the day of the Conquest of Makkah, and his head and beard were looking as white as Thughamah (a plant whose leaves and flowers are intensely white). The Messenger of Allah (peace be upon him) said: 'Change this (white hair), but avoid black.'") (Related by Muslim, Al-Nasa'y and Ibn Majah). Ahmad, Abu Dawud and Al-Nasa'y also related on the authority of Ibn 'Abbas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("There will be a people at the end of time who will dye their hair black like the crops of pigeons; they will not even smell the fragrance of Paradise.") But it is Mustahab (desirable) to change grey or white hair by dyeing it to another color, but to avoid black, because of the above-quoted Hadith reported by Jabir.

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`Abdullah ibn `Abdul-Rahman Al-Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1839

Q: My question is one that is frequently asked by many people, it is: What is permissible and Haram (prohibited) in relation to dyeing the beard black?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to dye the hair with henna (a plant that produces a reddish-orange dye) or any other substance that will give it a reddish or yellowish color, because of the Hadith that says, (The Prophet (peace be upon him) used to dye (his hair) with Sufra (saffron).) It is also related by Muslim that Abu Bakr applied henna and Katam (a plant from Yemen that produces a reddish-black dye) and that 'Umar used henna. Additionally, the Prophet (peace be upon him) said, ("The best things you can change this gray hair with are henna and Katam.") (Related by Imam Ahmad, Abu Dawud, Al-Nasa'y and Al-Tirmidhy, who classed it as Sahih [authentic]). The Prophet (peace be upon him) also said, ("The Jews and the Christians do not dye (their gray hair), so do the opposite of what they do.") (Related by Al-Bukhari, Muslim, and the compilers of the Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y). It is not permissible to dye gray hair black, because when Abu Bakr came

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to the Prophet (peace be upon him) with his father, Abu Quhafah, whose hair and beard looked as white as Thughamah (a plant whose leaves and flowers are intensely white), the Messenger of Allah (peace be upon him) said to Abu Bakr, ("Change this (gray hair) with something, but avoid black.") (Related by Muslim)

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The first question of Fatwa no. 9407 I have seen some people using a substance to change the color of hair into red or black, or to make curly hair straight. Is it permissible for a Muslim to use such substances? Are the youth and elderly people equal in this regard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to change hair color into another color, but to avoid black. Likewise, it is permissible to use cosmetics to soften curly hair. The youth and elderly people are equal in this regard provided that no harm is expected and that the substance used is pure and lawful. However, it is impermissible for both men and women to change the color of their hair into black, as the Prophet (peace be upon him) said: ("Change this (gray hair) with something, but avoid black.")

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The second question of Fatwa no. 8701

Q: What is the ruling on dyeing the hair with henna or any other substance during the menstrual period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no difference between dyeing the hair during the days in between menstrual periods or any other time.

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The eighth question of Fatwa no. 8942

Q: What is the ruling on applying henna on the hair as a treatment for hair loss and not with the aim of changing the color of the hair?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is absolutely permissible.

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Plucking armpit hair

The first question of Fatwa no. 3184

Q: Is it permissible to shave the armpit hair using a razor?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible, because what is required is to remove the armpit hair, whether by plucking, shaving or some other method. However, plucking is better if it is easy to do so, because the Prophet (peace be upon him) said: ("Five (practices) correspond to the Fitrah (natural disposition): circumcision, removing the pubic hair, trimming the moustache, clipping the nails, and plucking the armpit hair.") (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 7970

Q: Is it permissible for a man to use a depilatory cream to remove armpit and pubic hair?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible to use depilatory cream for removing armpit and pubic hair.

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Clipping the nails

(Part No. 5; Page No. 173)

The sixth question of Fatwa no. 6375 Q: What is the ruling on the men and women who let their nails grow long and what is the wisdom behind its prohibition, if it is in fact prohibited?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Cutting the nails is from Sunan-ul-Fitrah (Islamic practices of personal hygiene), as the Prophet (peace be upon him) said, ("Five (practices) correspond to the Fitrah (natural disposition): circumcision, removing the pubic hair, trimming the moustache, clipping the nails, and plucking the armpit hair.") (Related by Al-Bukhari and Muslim). According to another Hadith, ten practices are part of the natural disposition of humans, including cutting the nails. Anas (may Allah be pleased with him) said, ("The Messenger of Allah (peace be upon him) prescribed a time limit for us to cut our moustaches, clip our nails, shave our pubic hair and pluck our armpit hair: we should not leave them longer than forty days.") (Related by Ahmad, Muslim, and Al-Nasa'y; this the wording of Ahmad and Al-Nasa'y). Therefore, anyone who does not clip their nails is going against Sunan-ul-Fitrah. The wisdom behind this is cleanliness and hygiene, because dirt may gather under the nails. It also serves the purpose of making us different from those among the Kuffar (disbelievers) who allow their nails to grow long, and from animals that have claws and talons.

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Fatwa no. 11236

Q: Is it true that it is Haram (prohibited) to throw nails away after cutting them? Is it also true that on the Day of Resurrection these nails will be picked up by edges of the eyelids?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Islam prescribes cutting the nails, because removing them is one of the characteristics inherent in the Fitrah (natural disposition) and there is no harm in throwing them away. As to what people say, that throwing them away is Haram and that on the Day of Resurrection they will be picked up by edges of the eyelids, this is untrue and we do not know on what basis it is said.

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Shaving the head

(Part No. 5; Page No. 176)

The fifth question of Fatwa no. 667

Q: What is the ruling on someone who lets some of their hair grow long but shaves part of their head?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It was related by Abu Dawud on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with him) that: (The Messenger of Allah (peace be upon him) forbade Al-Qaza' (shaving part of the hair on the head and leaving another part unshaved), and said, "Shave all of it or leave all of it.") The author of [Sharh Al-Iqna'] said, "Al-Qaza' includes shaving parts on the side of the head, shaving the middle and leaving the sides - as most Christians do - shaving the sides and leaving the middle - as many foolish people do - or shaving the front and leaving the back." Imam Ahmad was asked about shaving the back of the head, and he said, "That is what the Magians do, and whoever imitates a people is one of them." Accordingly, it is known that it is not permissible to let some parts of the hair grow longer than others.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 10585 Q: I am asking about the Islamic ruling on shaving or cutting hair. Is this permissible and which is preferable? What is the ruling on someone who shaves his hair and forces his friend to shave his hair; and if he does not do it, he accuses him of lack of religious commitment and disobedience? Is shaving specific to the Arabs or not and does this increase or decrease one's Iman (faith)? What is the ruling on someone who judges those who do not shave their hair as being out of Islam? We would like a ruling from Allah and then from you about these things from the Qur'an and the Sunnah.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for a man to shave his head or cut his hair, both of these are Mubah (permissible). It is a customary matter and no one should coerce others into shaving or leaving their hair. Shaving or cutting hair has no effect on increasing or decreasing Iman. Anyone who judges someone who has shaved his head as being out of Islam is ignorant and mistaken, and the ruling is not specific to the Arabs, it applies to Arabs and non-Arabs.

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Women shaving and cutting their hair short

(Part No. 5; Page No. 179)

The third question of Fatwa no. 1332

Q: What is the ruling on women shaving their heads and their eyebrows?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible for a woman to shave her hair, unless there is a necessity for this, according to what was related by Al-Tirmidhy and Al-Nasa'y on the authority of 'Aly (may Allah be pleased with him) who said: ("The Messenger of Allah (peace be upon him) forbade women from shaving their heads.") Also it was related by Al-Khallal according to his Isnad (chain of narrators) on the authority of Qatadah, on the authority of 'Ikrimah, who said, ("The Messenger of Allah (peace be upon him) forbade women from shaving their heads.") Al-Hasan said, "It is Muthlah (a distortion)," and Al-Athram said, "I heard Abu Abdullah being asked about a woman who is unable to look after or treat her hair, and whether she could act according to the Hadith of Maymunah. He asked, "Why should she act according to it?" It was said, "Because she is unable to oil it or do what will remedy it, and it has infestation." He said, "If there is a necessity for this, I hope that there will be nothing wrong with that."

As for cutting the eyebrows, shaping them by trimming the edges, shaving, or plucking them for beautification, as some women do today, this is Haram (prohibited), as it involves altering Allah's Creation, and following Satan's allurement of mankind into sin and his orders for them to change Allah's Creation, Allah (Exalted be He) says (what means): (Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.) (They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!) (Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.) (Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss.)

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It is also reported in the "Sahih (Book of Authentic Hadith)" that Ibn Mas'ud (may Allah be pleased with him) said, ("Allah has cursed the women who practice tattooing and the women who have themselves tattooed, the women who pluck their eyebrows and the women who have their eyebrows

plucked, and the women who file their teeth for the purpose of beautification; changing Allah's Creation." Then he said, "Why should I not curse those whom the Messenger of Allah (peace be upon him) cursed and is (confirmed) in the Book of Allah: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ ﴾

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Fatwa no. 8067

Q: What is the ruling on shaving the head at times other than Hajj and 'Umrah (minor pilgrimage)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** It is not permissible for women to shave their head; they just have to shorten their hair (a fingertip length) during Hajj. **Secondly:** It is permissible for men to shave their head, as there is no evidence prohibiting it; this means that the basic ruling on this is that it is Mubah (permissible).

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As for shaving the head or shortening hair during Hajj and 'Umrah, this is one of the obligatory rituals.

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Fatwa no. 1221

Q: What is the ruling on the haircut favored by some women, whereby they cut the hair across their foreheads ("bangs" or "fringe") and allow some strands of hair to hang down?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the purpose of this haircut is to resemble Kafir (disbelieving) and atheist women, then it is Haram (prohibited), because imitation of non-Muslims is Haram, as the Prophet (peace be upon him) said, ("Whoever imitates a people is one of them.") However, if the purpose is not imitation and it is only a modern trend among women, considered as grooming, then a woman can adorn herself in this way for her husband and appear like this in front of her friends so that she may look and feel good among them. We do not see anything wrong with this.

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The second question of Fatwa no. 2922

Q: What is the ruling on women cutting their hair for a necessity? For example, in Britain, women cut their hair short, because it is difficult for them to wash long hair in the cold weather.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, it is permissible for women to cut their hair short, just by as much as is necessary. However, it is not permissible to cut it short in imitation of the disbelieving women, as the Prophet (peace be upon him) said, ("Whoever imitates a people is one of them.")

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The first question of Fatwa no. 6259

Q: My wife is suffering from severe hair loss and she was advised to cut her hair short to reduce this loss. Is this permissible?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the matter is as you mentioned, it is permissible for her to cut her hair, because this will protect her from harm.

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The second question of Fatwa no. 5007

Q: Is it permissible in Shari'ah (Islamic law) for women to have their hair cut?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible for women to cut or shave their eyebrows or the hair of their head, unless there is a necessity, such as to treat a head or eyebrow injury that cannot be treated without cutting part or all of their hair. It then becomes permissible to the extent necessary. It is however obligatory for women to pluck, depilate, or use other means to remove facial and body hair, with the exception of the hair on their heads and eyebrows.

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Women's hairstyles

(Part No. 5; Page No. 185)

The fourth question of Fatwa no. 123

Q: What is the ruling on hairstyles, such as having forelocks, rolling the hair like a turban, or letting it down in two locks?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions!

It is impermissible for women to pile up their hair on the top of their head because the Prophet (peace be upon him) warned against this, saying: ("There are two types of the people of Hellfire whom I have not seen yet: men having whips like the tails of cows, with which they beat the people, and women who are clothed yet naked, swaying and causing others to sway (i.e. seduced and seducing), over their heads are what look like the humps of camels, tilted to one side. They will not enter Paradise or even smell its fragrance.") (Related by Ahmad and Muslim). The same ruling of impermissibility applies to gathering their hair and rolling it around the head like men's turban, because it involves imitation of men. On the other hand, there is no sin if a woman ties her hair in one lock or more and lets it down, whether braided or not, as long as it is concealed from non-Mahram (not a spouse or an unmarriageable relative).

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The third question of Fatwa no. 1456

Q: What is the ruling on a woman having a side parting and putting her hair in a plait, with the sole intention of making herself beautiful in the eyes of her husband or having a nice appearance?

A: All praise is due to Allah Alone and peace and blessings be upon the Messenger of Allah, his family, and Companions.

Parting the hair on the side involves imitating the female Kafirs (disbelievers) and it is authentically reported from the Prophet (peace be upon him) that imitation of Kafirs is Haram (prohibited). On the other hand, putting the hair in one or more plaits or letting it hang down the back, whether it is braided or not, is permissible as long as it is covered (i.e. in front of men other than woman's husband and unmarriageable relatives).

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The second question of Fatwa no. 2296

Q: What is the ruling on having one braid? I was told that having one braid is not permissible.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Gathering the hair and letting it hang down the back is permissible for a woman whether she braids it into one braid or more, or she lets it hang down without braiding it. There is nothing reported that prohibits doing so.

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The first question of Fatwa no. 13043

Q: Is it permissible to comb the hair during the first ten days of the month of Muharram?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions.

It is permissible to comb the hair on the Day of 'Ashura' (10th of Muharram), and during the days preceding it in the month of Muharram, as on any other day.

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(Part No. 5; Page No. 188)

Wearing kohl

(Part No. 5; Page No. 189)

The second question of Fatwa no. 3598

Q: Is it permissible for men to wear kohl or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible for men to do so, as the Prophet (peace be upon him) used to wear it when going to sleep.

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(Part No. 5; Page No. 190)

Adding false hair, Nams (removing hair from the eyebrows), and related practices

(Part No. 5; Page No. 191)

The second question of Fatwa no. 1332

Q: What is the ruling on women who wear wigs to appear attractive to their husbands?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Both husband and wife should make themselves attractive to each other, in ways that endear them to each other, so as to strengthen their relationship, but this has to be within the bounds permitted by the Shari'ah (Islamic law), and not by doing things that it has prohibited. The wearing of wigs started among non-Muslim women, who were so well-known for wearing them and adorning themselves with them, until this became one of their distinguishing features. If a woman wears a wig and adorns herself with it, even if she does this for her husband, she is imitating the Kafir (disbelieving) women in doing so, which the Prophet (peace be upon him) forbade, saying, ("Whoever imitates a people is one of them.") Wigs also come under the ruling on hair extensions, which is even stronger in its prohibition, as the Prophet (peace be upon him) forbade this practice and cursed those who do it.

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The second question of Fatwa no. 4298

Q: A lot of men wear wigs like women for the sake of ornament. What is the ruling in this regard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible for men to wear wigs for the sake of ornament, and neither are women.

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The second question of Fatwa no. 430

Q: The Prophet (peace be upon him) said, ("Allah has cursed the woman who adds false hair and the woman who gets false hair added to her own.") **Does this prohibition include the material that some female students wear in the shape of a rose, or similar, for adornment, or the white material that they hang from their necks down to their chests? I have some daughters who are students, and I am afraid of them falling into sin.**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

As for the Hadith mentioned above, it is related by Al-Bukhari, Muslim, and others. It is referring to adding hair to a woman's hair that is not her own, and to the women who ask for this to be done and those who do it for them. One of the wisdoms behind this prohibition is that such an act is regarded as a false adornment that might be used deceptively in relation to marriage and other matters. It is related on the authority of Mu'awiyyah in "Sahih Al-Bukhari" that the Prophet (peace be upon him) called it a falsehood. If the meaning of the Hadith and the wisdom behind the prohibition of adding false hair is known, then it becomes evident that the Hadith does not include the roses that the students attach to their braids or the white material that they hang round their necks.

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This is so, as long as they are not doing it in imitation of non-Muslim women; there is no problem in doing it in this case, as the basic ruling is for permissibility. However, anyone who wears such things for adornment should conceal them from non-Mahrams (not a spouse or an unmarriageable relative), and if this is something that is a particular trait of the disbelievers, it is Haram (prohibited) due to the prohibition of imitating them.

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The tenth question of Fatwa no. 9850

Q: What is the ruling on adding false hair to woman's hair?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is Haram (prohibited) for a woman to add false hair to her own, or any other material that can be used in this respect, for there are proofs reported to this effect.

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(Part No. 5; Page No. 194)

The first question of Fatwa no. 4962

Q: What is the ruling on women removing body hair and, if it is permissible, who is allowed to do this for them?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for women to remove all their body hair, except their eyebrows and the hair on their heads. It is not permissible for them to remove these in total, or anything from the eyebrows, whether by shaving or other means. Women can remove hair other than this by themselves, or their husbands or one of their Mahrams (spouse or unmarriageable relatives) may do it for them - from the parts of the body that they are permitted to see. Another woman may also do it, from the parts of the body that she is permitted to see also.

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The fourth question of Fatwa no. 6093

Q: What is the ruling on removing facial hair? I particularly mean the mustache region, if there is long or somewhat short hair. Is it permissible to remove such hair or does it fall under the ruling of Nams (removing hair from the eyebrows)? What is the ruling on removing the hair of one's legs and arms?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for women to remove the hair of the mustache, the thighs, legs and arms.

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This is not similar to plucking the hair of the eyebrows that are forbidden to remove.

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The eighth question of Fatwa no. 10896

Q: What is the definition of Al-Nams? Is it permissible for women to remove the hair of their cheek, mustache, legs and hands? What is the ruling if the hair is thick and causes the dissatisfaction of her husband?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Al-Nams means to pluck some of the hair of the eyebrows which is impermissible. The Messenger of Allah (peace be upon him) cursed those who pluck their eyebrows and those who have their eyebrows plucked. A woman is allowed to remove any hair she might have on her cheek, mustache, legs and hands.

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Fatwa no. 13437

Q: There is a young woman at the beginning of her life who has very thick eyebrows that make her look ugly, so she was forced to shave some of the hair in between her eyebrows and thin the rest to make herself look acceptable to her husband. They would both like to have the advice of someone who is knowledgeable in matters related to the Shari'ah (Islamic law), especially as this affects many people. Should this young woman continue to do this or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to shave the eyebrows or thin them, because this is the Nams (removing hair from the eyebrows) that the Prophet (peace be upon him) cursed the women who do it or ask someone to do it for them. It is obligatory on you to make Tawbah (repentance to Allah) and seek His Forgiveness for what is past and be careful not to repeat it in the future.

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The first question of Fatwa no. 8701

Q: What is the ruling on plucking hair from between the eyebrows?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to pluck this hair, because it is not part of the eyebrows.

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Fatwa no. 5979

Q: Is it permissible to shave chest hair or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to remove it with whatever can remove it, as long as this does not cause harm to the body.

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The second question of Fatwa no. 12592

Q: My mother told us that at the time of her ignorance and before the prevalence of knowledge she put a tattoo-like (but not a full tattoo) on the lower part of her chin. She was ignorant of the ruling on this; she did not know whether this is Halal (lawful) or Haram (prohibited). Only today we heard that whoever puts a tattoo is cursed. Please guide us on this issue; may Allah (Exalted be He) reward you with the best.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is Haram to put tattoo on any part of the body whether it is full or not. Your mother must remove this tattoo if doing so will not cause her any harm. She should also make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what she has done in the past.

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The seventh question of Fatwa no. 5912

Q: What is the ruling on tattoos? Does having a tattoo represent an impediment to someone performing the obligatory Hajj?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Tattoos on the body are Haram (prohibited), as it was authentically reported that:

(Part No. 5; Page No. 199)

("The Prophet (peace be upon him) cursed the woman who adds false hair and the woman who gets false hair added to her own; and the woman who tattoos and the woman who has herself tattooed.")
Tattoo can be applied to cheeks, lips, or any other part of the body, and can be blue, green, or black. However, tattoos are not an impediment to performing Hajj.

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(Part No. 5; Page No. 200)

Description of Wudu' and its obligatory parts

(Part No. 5; Page No. 201)

The second question of Fatwa no. 6969

Q: Are the following Hadith and Ayah (Qur'anic verse) in conformity with each other? The Messenger of Allah (peace be upon him) said, ("The adornment of the believer (in Paradise) will reach as far as the Wudu' (ablution water) reaches (from their body), so whoever can expand this should do so.") **Allah says (what means):** (When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.) **?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This Hadith is in conformity with the Ayah in which Allah says: (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces) as the Hadith clarifies the Ayah and urges Muslims to perfect their Wudu' (ablution) and observe all its rules. With regard to the part of the Hadith: ("...so whoever can expand the light of their forehead should do so,") and in another narration: ("...the light of their hands and feet,") the preponderant view is that these words included in the Hadith belong to Abu Hurayrah (may Allah be pleased with him).

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The third and twentieth questions of Fatwa no. 5611

Q: Is there any harm in washing the legs up to the knees and the arms up to the armpits [during Wudu' (ablution)]?

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Washing arms up to the armpits during Wudu' is exceeding the proper limits of the Din (religion), as is washing the legs up to the knees. What is prescribed by Islam is to wash the arms up to the elbows and the feet up to the ankles.

Q: Is there any harm in performing Wudu', drinking, or urinating while standing?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A Muslim may perform Wudu' in whatever position is easy for them, sitting or standing, likewise they can drink standing or sitting, but it is preferable to drink sitting. It is the same for urinating, standing if necessary, as long as no one can see their 'Awrah (private parts of the body that must be covered in public) and there is no fear that the urine will splash them. However, urinating sitting is preferable, because this was the regular practice of the Prophet (peace be upon him).

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The fourth question of Fatwa no. 11636

Q: Should we say anything before performing Wudu' (ablution) or is it enough to have the intention? Is it desirable to recite Surah Al-Qadr: (Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).) **after Wudu'?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is prescribed to say Basmallah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before performing Wudu'. It is enough to have the intention in the heart; and it is impermissible to verbally utter your intention of performing Wudu' because this is a Bid'ah (innovation in religion). As far as we know, there is no proof supporting the recitation of the Surah Al-Qadr: (Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).) after Wudu'. It is however, permissible to say the following Du'a' (supplication) after Wudu': ["I testify that there is no deity but Allah and I testify that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves"].

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The fourth question of Fatwa no. 7757

Q: What is the ruling on someone who performs Wudu' (ablution), but does not mention the Name of Allah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to utter Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the time of performing Wudu', but if anyone performs it without mentioning the Name of Allah, through forgetfulness or ignorance of the legal ruling, their ablution is still valid. However, if anyone omits it deliberately, their Wudu' is invalid, according to more correct of the two scholarly opinions, based on the Hadith of the Prophet (peace be upon him):

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("No Wudu' (is valid) for the one who has not mentioned the Name of Allah upon it.") (Related by Ahmad, Abu Dawud, and Ibn Majah through many chains of narrators, supporting one another)

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The first question of Fatwa no. 7769

Q: I would like to ask you about this Hadith; the Messenger of Allah (peace be upon him) said, ("No Wudu' [ablution] (is valid) for the one who has not mentioned the Name of Allah at the beginning of it.") **Is this Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and if so, does it mean that if someone forgets to mention Allah's Name at the beginning of Wudu' they have to repeat it again?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** The wording of the Hadith is as follows: ("No Salah [Prayer] (is valid) for the one who does not have Wudu'; and no Wudu' (is valid) for the one who has not mentioned the Name of Allah upon it.") (Related by Ahmad, Abu Dawud, Ibn Majah, and Al-Hakim) In "Bulugh Al-Maram", Ibn Hajar quoted Imam Ahmad who said: "Nothing of this has been authenticated to be acted upon." Al-Suyuty also mentioned this Hadith in "Al-Jami' Al-Saghir" and indicated it to be Sahih due to the multiple Sanads (chain of narrators) through which it was reported.

Secondly: Assuming this Hadith to be Sahih, then, if anyone forgets to mention Allah's Name when performing Wudu' or does so through ignorance, the ruling on their Wudu' is that it is valid.

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The third question of Fatwa no. 2588

Q: Is there a certain Du'a' (supplication) authentically transmitted to be said during performing Wudu' (ablution) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no Du'a' that is authentically reported from the Prophet (peace be upon him) which he said while performing Wudu', or while washing or wiping any part of his body. The Du'a' that are mentioned in this regard are baseless Bid'ah (innovation in religion). What is known to be lawful by the authority of Shari'ah (Islamic law) is Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Wudu' and after finishing one should pronounce the Two Shahadahs (Testimonies of Faith: I testify that there is no deity but Allah and I testify that Muhammad is His servant and Messenger), and supplicate, saying: ("O Allah! Make me of those who are constantly repentant and of those who purify themselves.")

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The fourth question of Fatwa no. 3377

Q: What is the Du'a' (supplication) to be said while performing Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no Du'a' that is authentically reported from the Prophet (peace be upon him) to be said during Wudu'. The invocations that some people say while they are ritually washing parts of their bodies are Bid'ah (innovation in religion), such as when some people say while washing their faces: "O Allah! Whiten my face on the Day when faces will be blackened," or they say when washing their hands: "O Allah! Give me my Book (of deeds) in my right hand and do not give me my Book in my left hand," and other Du'a' that are said during performing Wudu' of the different parts of their body. It is however, lawful for a Muslim when having Wudu' to say Tasmiyah ("Bismillah [In the Name of Allah]") at the beginning of Wudu', in accordance with the Hadith: ("No Wudu' (is valid) for the one who has not mentioned the Name of Allah upon it.") On finishing Wudu', they should say: ("I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves.")

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The first question of Fatwa no. 8891

Q: Is it obligatory, when combing the beard from underneath with wet fingers during Wudu' (ablution), to let the water reach the skin underneath the beard?

(Part No. 5; Page No. 207)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is Wajib (obligatory) to wash the outside of a thick beard, but not the inside or the skin underneath it, but it is lawful to comb it from underneath with wet fingers. Al-Nawawy (may Allah be merciful to him) said, "There is no disagreement among the scholars that it is obligatory to wash a thick beard, but it is not obligatory to wash the inside or the skin underneath it by agreement. This is the opinion of the dominant majority of scholars from among the Sahabah (Companions of the Prophet), the Tabi'un (Followers, the generation after the Companions), and those who came after them." Ibn Rushd said, "This is a matter concerning which I do not know of any disagreement." On the other hand, it is obligatory to wash the inside and outside of a light beard if the skin can be seen from underneath it.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6757

Q: During Wudu' (ablution), should we start by washing the face then perform Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) or the other way round? I am asking as I was told that there has been a discussion regarding this matter, with one saying that washing the face comes first while the other says Madmadah and Istinshaq come first.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is better, when performing Wudu', to start with Madmadah

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and Istinshaq before washing the face, as the Prophet (peace be upon him) did so. There is also Ijma' (consensus) among the scholars that it is Mustahab (desirable) to delay washing the face, until after them; but if one washes the face before them, their Wudu' is valid.

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Third question of Fatwa no. 8365

Q: Does making Wudu' (ablution) without driving the finger in one's mouth during Madmadah (rinsing the mouth) render one's Wudu' invalid? Is it an authentically reported Hadith that the Prophet (peace be upon him) used to drive his finger in his mouth during Wudu'?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is valid without inserting one's finger in one's mouth when rinsing it. The report mentioned in this regard was narrated by Imam Ahmad with a weak Sanad (chain of narrators).

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The first question of Fatwa no. 13405

Q: I woke up late for the Fajr (Dawn) Prayer and quickly performed Wudu' (ablution) and hurried to the Masjid (mosque) to join the congregational Salah (prayer). However, in the second Rak'ah (unit of Prayer), I remembered that I did not make Istinshaq (inhaling and exhaling water nasally). What is the ruling on my Salah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Istinshaq is an obligatory part of Wudu' because it is authentically reported that the Prophet (peace be upon him) did Istinshaq and ordered Muslims to do it, by saying: ("The person performing Wudu' should exhale water nasally.") He also said: ("The person performing Wudu' should inhale water nasally.") Accordingly, if a person does not make Istinshaq, then their Wudu' is invalid. You should repeat your Wudu' and offer the above mentioned Salah again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 5176

Q: Ibn Al-Qayyim (may Allah be merciful to him) said that there are no Hadith reported at all that the Prophet (peace be upon him) limited wiping to just part of his head (while performing Wudu' [ablution]). In fact, it is reported that the Prophet (peace be upon him) wiped the front of his head and part of his turban.

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It is also narrated that he (peace be upon him) used to wipe his head with his hands, moving them backwards and forwards. My question is: Is it permissible for women to intentionally cover their hair at the time of Wudu' so that they can do as the Prophet (peace be upon him) did and wipe the front of their head and part of their veil, considering it to be like a turban, or would that be considered as Bid'ah (innovation in religion), because they intentionally cover their head to wipe over their veil? If this is not permissible, how can women wipe backwards and forwards over their long hair and should they wipe over it all or just a part of it? I said at the beginning of my question that this is the opinion of Ibn Al-Qayyim (may Allah be merciful with him). What is your response to this question? May Allah grant you success!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is authentically reported in many Hadith Sahih (authentic Hadith) that the Prophet (peace be upon him) used to wipe over all his hair during Wudu', beginning from the front of the head to the back and then to the front again, and this is the basic ruling and is in fact the explanation of the Words of Allah (Exalted be He): ﴾rub (by passing wet hands over) your heads﴿ It is also authentically related that he wiped over his turban during Wudu' as was related by Ahmad and Al-Bukhari, on the authority of 'Amr ibn Umayyah Al-Damary, who said, ﴾"I saw the Prophet (peace be upon him) wiping over his turban and his Khuffs (leather socks)."﴿ It is also related by Ahmad, Muslim, Al-Nasa'y, and Al-Tirmidhy, on the authority of Bilal (may Allah be pleased with him) who said, ﴾"The Messenger of Allah (peace be upon him) wiped over Khuffs and head cover."﴿ It is authentically narrated that he (peace be upon him) ﴾"Wiped the forepart of his head, and over the turban and Khuffs."﴿ This was related by Muslim on the authority of

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Al-Mughirah ibn Shu'bah (may Allah be pleased with him). Therefore, it is permissible to wipe in these three ways, if someone puts on a turban and Khuffs when they are in Taharah (a state of ritual purity), for one day and one night for someone who is resident, and for three days and nights for someone on a journey, as confirmed by the Sunnah of the Prophet (peace be upon him). However, it has not been reported that the Prophet (peace be upon him) uncovered his head and then put on a turban during Wudu' to allow himself to wipe over it, teach this to his Sahabah (Companions, may Allah be pleased with them), and make it permissible for his Ummah (nation). Therefore, it is not permissible to uncover the head to then allow oneself to cover it again during Wudu' in order to wipe

over a turban or a head cover.

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The second question of Fatwa no. 6634

Q: What is the ruling on whoever does not wipe the whole head with water while making Wudu' (ablution)? Is their Wudu' valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to wipe the entire head with water while making Wudu' for Allah (Exalted be He) says (what means): ﴾rub (by passing wet hands over) your heads﴿ Moreover, it is related by Al-Bukhari and Muslim on the authority of 'Abdullah ibn Zayd ibn 'Asim (may Allah be pleased with them both) regarding the manner of making Wudu' that he, 'Abdullah, said:

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﴾"The Messenger of Allah (peace be upon him) wiped his head; passing his (wet) hands from the front of the head to the back and then to the front again."﴿ According to another narration from Al-Bukhari and Muslim: ﴾"He started with the front of his head to the back of his head and vice versa (beginning from the front and taking his hands to the back of his head up to the nape of the neck and then brought them to the front again from where he had started)."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9256

Q: If someone has a thick bushy head of hair that stands about 5cm or more off their head, so when they wipe over their head with water during Wudu' (ablution) the water does not reach their skin, is their Wudu' valid or what should they do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Wudu' is valid, even if the water that is wiped does not reach the head skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 11255

Q: How many times should the head be wiped over during Wudu' (ablution)? If someone performs Wudu' in their home and then goes to the Masjid (mosque), but when they get there they remember that they did not wipe their head, what should they do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to wipe over the head once during Wudu'. Anyone who performs Wudu' and forgets to wipe their head is obligated to repeat their Wudu' if a long-time gap intervenes, because continuity is obligatory. However, if they remember during the Wudu', they should wipe their head and then wash their feet again.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9299

Q: Our (Muslim) brothers in the Republic of Mali differ regarding wiping the ears while performing Wudu' (ablution); some of them say that it is not authentically confirmed that the Prophet (peace be upon him) wiped his ears during Wudu'?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is authentically reported that the Prophet (peace be upon him) wiped his head and ears during Wudu'. It is reported that Ibn 'Abbas (may Allah be pleased with them) said, ("The Prophet (peace be upon him) wiped over his head, and his ears from both inside and outside.")

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(Related by Al-Tirmidhy who ranked it as Sahih [authentic]) Al-Nasa'iy also related, ("He wiped his head, and the inside of his ears with his index fingers and the outside of them with his thumbs.") (Ranked as Sahih [authentic] by Ibn Khuzaymah). Abu Dawud and Al-Tahawy related, on the authority of Miqdad ibn Ma'dy Karib, ("During his Wudu', the Messenger of Allah (peace be upon him) wiped his head, his ears both inside and outside, and put his finger in his ear canals.") Al-Hafizh, Ibn Hajar said, "Its Sanad (chain of narration) is good." We do not know of any disagreement regarding the permissibility of wiping the ears, but the disagreement is whether they are part of the head or not, and whether wiping them is Wajib (obligatory) or Sunnah (commendable).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13142

Q: A man had performed Wudu' (ablution) and then put on Khuffs (leather socks). He wiped over his Khuffs, but it was after the elapse of the permissible time for wiping over them (i.e. three days and nights for a traveler and one day and night for a resident). He remebered ten minutes after the Wudu' parts had already dried but before he offered the Salah (Prayer). Should he repeat the whole Wudu' or just wash his feet? May Allah reward you with the best!

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, it is obligatory upon the man you mentioned to repeat his Wudu', because continuity in Wudu' is obligatory.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9429

Q: If I break wind after making Wudu' (ablution), is it obligatory on me to wash my behind before I perform Wudu' once again? Also, is it obligatory to wash one's behind after getting up from sleep?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, it is not obligatory nor is it Sunnah (a supererogatory act following the example of the Prophet) to wash your behind before performing Wudu' again if you break wind. The same ruling applies to getting up from sleep.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6522

Q: What is the ruling on performing Wudu' (ablution) with usurped water or offering Salah (Prayer) in an usurped garment? What is the difference between this and performing Hajj (pilgrimage to Makkah) with ill-gotten money?

A: All praise is due to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family, and Companions.

Usurpation is Haram (prohibited) by the Ijma' (consensus) of Muslims because it is one form of oppression and oppression is darkness on the Day of Resurrection. Whoever usurps water and makes Wudu' with it, or a garment and performs Salah with it, or money and uses it to perform Hajj; their Wudu', Salah, and Hajj are valid according to the more correct of the two opinions of scholars. But it is a must that whoever has committed any of these wrongs repents to Allah for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question from Fatwa no. 4511

Q: I work as a fishmonger and this leads to fish scales sticking to my hands and elsewhere. Since the scales are transparent and it is difficult to see them with the naked eye when they are attached to the hands or elsewhere, water is prevented from reaching the limbs that should be washed during Wudu' (ablution). It is worth mentioning that I go to work at about nine o'clock in the morning and work until just before noon; and it is hard for me to keep Wudu' during this long period.

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I try to remove the scales from the limbs that should be washed during Wudu', but this takes a lot of time - about ten minutes - in addition to the difficulty of discerning the skin-like scales with the naked eye. I truly try hard to remove the scales but after finishing Salah (prayer), I find other scales still attached to my hands. I even wear kitchen gloves, which are somewhat thicker than the surgical gloves that are not strong enough to endure this hard work. However, the kitchen gloves give the sensation that the fingers are placed in frozen water and are almost frozen, and this consequently hinders the progress of work. What shall I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as mentioned, then you have to remove the fish scales from your hands when performing Wudu'. Your Wudu' is invalid with a barrier, such as the fish scales and the like, that prevent water from reaching the skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6193

Q: It is reported that the Prophet (peace be upon him) said that Wudu' (ablution) is not valid if there is paste, nail polish, or mud on the fingers.

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However, I saw some women putting henna on their hands and feet - and this is a paste - and they perform Salah (Prayer) with it. Is this permissible, bearing in mind that when they are forbidden to do it they say that it is Tahir (ritually pure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no Hadith reported that carries these words, as far as we know. What remains on the hand and feet from henna is just its color, and this does not have any effect on Wudu', as this has no thickness as paste, nail polish, or mud do. These things have a thickness that prevents water from reaching the skin. Therefore, it is not permissible to perform Wudu' if these things remain, because they prevent water from reaching the skin. However, if the henna is a thick substance on the hands or feet which prevents water from reaching the skin, it should be removed in the same way paste and the like should.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixteenth question of Fatwa no. 6504

Q: We heard some scholars saying that it is permissible for a woman to perform Wudu' (ablution) without removing nail polish. What is your opinion on this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the nail polish is impermeable, the Wudu' will not be valid, unless the nail polish is removed before performing Wudu'.

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If it is permeable, as is the case with henna, the Wudu' will be valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7734

Q: A man offered Maghrib (Sunset) Prayer, and then discovered after finishing praying that on his foot there was a fluid that prevents water from reaching the skin when performing Wudu' (ablution), such as wax. Is the Salah (prayer) of that person valid, if he learned that there was something on his foot during Wudu' but he saw it only after Salah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

He should remove what prevents water from reaching the skin, and then repeat Wudu' and Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8684

A man who works in painting furniture uses a solution of alcohol and a gummy substance which causes the formation of layers of it on his hands that prevent water from reaching the skin when performing Wudu' (ablution). What is the ruling on the Wudu' of this man and offering Salah (Prayer) behind him?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, that a substance leaves a thick layer on some parts of that man's body which must be washed (in Wudu') preventing water from reaching the skin, his Wudu' and the Salah he offers with this Wudu' are both invalid and he must not be followed as an Imam (the one who leads congregational Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 7523

Q: After having performed Salah (prayer), someone discovered that there was an impervious substance, such as wax, that prevented water reaching the skin of two body parts that are required to be washed in Wudu' (ablution). What should he do? Should Wudu' be performed again due to cutting the nails?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

All the obligatory body parts of Wudu' must be washed in compliance to the Command of Allah (which means): ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴿

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This is also substantiated by the action of the Prophet (peace be upon him) and the clarification given in authentic Hadith concerning the necessity of washing the obligatory body parts of Wudu'. Accordingly, if a person finds after performing Salah that there is an impervious substance that prevents water from reaching the skin of the parts of the body necessarily washed in Wudu' or some of them, he is obliged to remove this barrier and perform Wudu' and Salah again. With regard to cutting the nails, it is neither essential nor preferable to perform Wudu' again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 12137

Q: We frequently receive questions about paint that covers parts of the body required to be washed during Wudu'. There are many people, and especially those who work as painters, whose bodies are exposed to paint that cannot be removed, except by using chemical substances. They say that using chemicals, such as thinner, continually affects the skin. Is the Salah (prayer) of these people valid if they perform Wudu', knowing that these paints prevent water from reaching the skin or is it obligatory to

remove anything that prevents water from reaching the skin for each obligatory Salah, in spite of difficulty? I hope that you will issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter, in response to this letter and may Allah protect you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory for water to reach the skin of a Muslim performing Wudu' and they must remove anything that prevents water from reaching the skin. Maybe painters and others could wear protective clothing to prevent paint from getting on their hands.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9637

Q: Does using henna during menstruation affect the validity of Ghusl (ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Using henna does not affect Ghusl or Wudu' (ablution), as it does not have the density or thickness which prevents water from reaching the skin. However, if it is a thick solution, it should be removed before Ghusl so that it does not prevent the water.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4677

Q: I am a 33-year-old lady who is married with children. My question is that I have been suffering from Waswasah (insinuating or obsessive thoughts) for five or six years. This condition preoccupies me while performing Wudu' (ablution) so that I can not proceed with it. I spend one hour and a half performing Wudu' for every obligatory Salah (Prayer) because I always think I have not completed it. The same happens with regard to Ghusl (ritual bath), I spend three hours and yet I think I have not been purified. It also takes me three hours to have a normal shower. This obsession also deprived me from wearing nice clothes. I have been treated in a mental hospital at Taif and by Dr. Muhammad 'Irfan In Jeddah. I hope that your Eminence will consider my situation and guide me to what will help me repel this obsession. Moreover, I did not fast some days of Ramadan since my childhood and I can not count these days; what should I do regarding them? Please answer my questions, may Allah grant you success.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First, you have to continue the treatment at the mental health hospital and with psychiatrists, may Allah cure you.

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You also have to seek the help of Allah (Exalted be He), ask Him to grant you recovery, recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) whenever you go to bed, and say: "Bismillahi al-ladhi la yadurru ma'a Is-mihi shai'un fil-ardi wa la fil-sama'i, wa Huwa-al-Sami'-ul-'Alim [In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heavens, and He is the All-Hearing, the All-Knowing]" three times in the morning and three times in the evening. You also have to do Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for yourself by reciting Surahs (Qur'anic chapters) of Al-Ikhlas and Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) three times blowing into your hands after each time and rubbing every part of your body that you can reach when you go to bed. It is related by Al-Bukhari in his Sahih (authentic) Book of Hadith and the authors of Sunan (Hadith compilations classified by jurisprudential themes) on the authority of 'Aishah (may Allah be pleased with her) that: ﴾Whenever the Prophet (peace be upon him) went to bed, he used to cup his hands together and blow over them after reciting Surah Al-Ikhlas, Surah Al-Falaq and Surah Al-Nas, and then rub his hands over whatever parts of his body he was able to reach, starting with his head, face and the front of his body. He used to do that three times.﴿ You should also make Du'a' (supplication) to Allah to remove the malady you have, and say: "Adhhib il-ba's Rabb al-naas, ashfi, anta Al-Shaafi, laa shifaa'an illa shifaa'uka shifaa'an laa yughaadir saqaman" [O Lord of the people! Remove the harm and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment]. You have to repeat this three times. Moreover, you should say the Du'a' for Removing Distress, by saying: "La ilaha ill-Allaah Al-'Azim, Al-Halim, La ilaha ill-Allaah Rabb-ul-'arsh al-'azim, La ilaha ill-Allaah Rabb-ul-samawati wa Rabb-ul-ardi wa Rabb-ul-'arshi al-azhim (None has the right to be worshipped but Allah, the All-Mighty, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Mighty Throne. None has the right to be worshipped but Allah, the Lord of the heavens, the Lord of the earth and the Lord of the Honourable Throne)". Once you

finish Wudu' or Ghusl either after menstruation or Janabah (major ritual impurity related to sexual discharge), be sure you have been purified, ignore the obsession, and do not stay for long in the bathroom for the obsessive thoughts you are suffering from come from Satan

and if you follow what has been mentioned above, these thoughts will stop by the Permission of Allah (Exalted be He).

Second, If you did not fast some days of Ramadan when you were a young adult and you do not know how many days these are, you should fast for a number of days until you think you have most probably made up the days. As for days you had not fasted before you attained puberty, you do not have to make them up. May Allah grant you recovery. Finally, it is important to mention that both males and females attain puberty when they are of fifteen years of age or produce Maniy (spermatic fluid) out of passion either in wakefulness or sleep, or when course hair emerges around the vulva or the penis. Females can also be said to have attained puberty when they start menstruating.

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The first and second questions of Fatwa no. 4849

Q: What is the preponderant opinion regarding the water that will be used for Wudu' (ablution) and what is the remedy for Waswasah (insinuating or obsessive thoughts instigated by Satan) about Taharah (ritual impurity)? A friend of mine is so anxious, to the point where he would take off clothes that had been splashed by drops of water in the bathroom during Wudu' and eventually he stopped performing Salah (Prayer). I have advised him and he has started praying again, but he has asked me how he can overcome these doubts.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Firstly: The basic ruling on water is that it is Tahir (ritually pure). If its color, taste, or odor changes, due to being mixed with a Najasah (ritual impurity), it will be considered to be Najis (ritually impure), whether the amount is small or large. However, if the Najasah does not alter it, it will be considered as Tahir, but if there is only very little water, it is preferable not to use it for purification, as a precaution and to escape the difference of opinion of the scholars over this. This is based on the Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by Abu Hurayrah : ("If a dog licks a utensil belonging to any one of you, it (the contents) should be spilled out.")

Secondly: The remedy for Waswasah is to make Dhikr (Remembrance of Allah) often, asking Allah for protection from it and refusing to surrender to it. It is obligatory for him to ignore these insinuating thoughts. If he performs Wudu' or Ghusl (ritual bath) and he doubts whether he has washed his head or not, for example, he should not pay attention to that doubt. Instead, he should act as if he has washed it and likewise in all his actions; he should refuse to act upon his doubts because they are from Satan. He should also perform Isti'adhah (seeking refuge with Allah from Satan) frequently.

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The ninth question of Fatwa no. 5006

Q: I have a lot of wind in my stomach, perhaps gases. This causes difficulty for me to complete Wudu' (ablution). For example, when I am in the process of performing Wudu', I feel something slight and fear breaking my Wudu'. So, I stop performing Wudu' and perform it again.

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This also happens while performing Salah (prayer), as I feel something without detecting an odor. Please advise me.

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions.

These are just Waswasah (insinuating or obsessive thoughts) which Satan instigates to spoil the acts of worship done by a Muslim. The Muslim should not pay any attention to them and should not stop Salah or perform Wudu' again unless he hears a sound or detects an odor. This is based on what was related by Imam Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("If any one of you feels something in his stomach, and he is not sure whether anything came out or not, let him not leave the Masjid (mosque) unless he hears a sound or detects an odor.") The basic principle we find in the Hadith is that we must be certain that the minor ritual impurity occurred. Where the person has a minimum of doubt, their purity remains valid because what is certain is not overruled by what is doubtful.

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The nineteenth question of Fatwa no. 8864

Q: After I urinate (pass water), some drops of urine remain in the penis which makes me stay in the toilet for about a quarter of an hour to clean myself properly. This is of course is very tiring and exhausting for me. After that, I perform Wudu' (ablution) for prayer. To seek treatment from this case I have been to several doctors, taken several tests and various medications, but in vain.

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After I clean the remaining drops of urine, I perform Wudu' and go to pray, but during the prayer I feel as though there are still drops of urine in the penis that need to come out. Of course, this is giving me trouble and causing me embarrassment, especially when I pray in congregation and then discover drops of urine which did not come out when I was sitting in the bathroom, so I have to repeat my prayer, or I doubt that my prayer was valid. Please help me with a clear Fatwa (legal opinion) in this regard.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you have performed Wudu', your basic state is Taharah (state of purity), so do not pay attention to these doubts and Waswasah (insinuating or obsessive thoughts), because they come from Satan. Yes, if you are truly certain that something has come out after you have done Wudu', in this case Wudu' becomes nullified and you should perform it again. As regards your feeling during prayer that there is some urine left in the penis, you have to keep your mind off this thought and act according to the basic state of Taharah in which you are. There is no need to examine yourself after this, for this reinforces the doubt and Waswasah you have. May Allah keep you safe from that.

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The seventh question of Fatwa no. 19616

Q: What should a Muslim do if he suffers from Waswasah (insinuating or obsessive thoughts instigated by Satan) that almost led him to the verge of committing Shirk (associating others with Allah in His Divinity or worship)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This person must ward off these insinuating thoughts as much as lies in his power by busying himself with contemplating on the Qur'an, thinking of Allah's Magnificence and so on. He should also recite the supplications (for refuge and protection) that are reported in authentic Hadith such as, "I believe in Allah and His Messengers..." and he should also seek refuge with Allah (Exalted be He) from the accursed Satan.

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The third question of Fatwa no. 5612

Q: There is a lot of controversy over some issues related to Wudu' (ablution). Some say that when the person wants to perform Wudu', he should first wash both his hands three times. Others say that he should wash each hand separately three times; from the fingers to the elbows. I would like to know which way is preferable.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The person performing Wudu' should start by washing both his hands together three times, from the wrist to the fingertips.

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However, washing the arms up to the elbows comes after washing the face. The person washes his right arm up to the elbow three times, then washes the left arm also from the fingertips to the elbow three times, each arm separately. If the person washes each arm once, it will be sufficient. This is because it is Fard (obligatory, based on a definitive text) to wash it once, whereas washing each arm a second and a third time is Sunnah (supererogatory act of worship following the example of the Prophet).

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The third question from Fatwa no. 12191

Q: What is the ruling on someone who forgets to perform an obligatory act of Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who is performing Wudu' should be keen on performing it perfectly, observing the correct order and preserving the continuity of steps, after the example of the Prophet (peace be upon him). It is related on the authority of Humran, the freed slave of 'Uthman, who said: ('Uthman Ibn 'Affan called for water to perform Wudu'. He poured water from the vessel over his hands and washed them three times. Then he put his right hand in the ablution water, rinsed his mouth and sniffed water in and out his nose. Then he washed his face three times, then his arms up to the elbows three times. Then he wiped over his head, then he washed each foot three times. After that, he said: "I saw the Prophet (peace be upon him) performing Wudu' the way I did and he said, 'Whoever performs Wudu' as I have done it

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then offers two Rak'ahs (units of prayer) during which he does not think of anything else, Allah will forgive him his past sins.'") (Agreed upon by Al-Bukhari and Muslim) Consequently, anyone who forgets one of the above-mentioned obligatory acts of Wudu', such as washing the face or hands, their Wudu' is invalidated.

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Fatwa no. 11936

Q: What are the Mustahab (desirable) acts of Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Shar'y (Islamically prescribed) way for a Muslim to perform Wudu' is to pour water from a vessel over the hands three times, then to put the right hand into the vessel and rinse the mouth and sniff water in and out the nose three times, then to wash the face three times, then the hands up to the elbows three times, then to wipe over the head and ears once, and then to wash the feet including the heels three times. It is also sufficient if the person washes these body parts once or twice (instead of three times). After finishing Wudu', the following words should be said: "I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves."

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The third question from Fatwa no. 6320

Q: What is the ruling on someone who remembers - or doubts - after performing Wudu' (ablution) that he has forgotten one of its obligatory acts?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who knows for certain that they have forgotten to wash one of the parts of the body necessarily washed in Wudu', which remained untouched by water, must perform Wudu' again; while if they doubt after finishing Wudu' whether or not they washed one of the required parts, their doubt does not count.

Q: What is the ruling on someone who performs Wudu' by washing each of the obligatory parts of the body only once so as to catch up with the congregational prayer?

A: If someone washes the obligatory parts of Wudu' only once, their Wudu' is valid. There are many authentic Hadith that support this.

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The first question of Fatwa no. 7123

Q: I heard a scholar saying that making any addition in Wudu' (ablution) is impermissible. For example, washing the arms beyond the elbows or washing each organ more than three times is not permissible. This opinion confused me.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' (ablution) is an act of worship and acts of worship are Tawqifiy (bound by the relevant religious text and not amenable to personal opinion) which we cannot know unless they are reported in the Shari'ah (Islamic law). Therefore, it is incumbent upon the Muslim to act only upon what is authentically reported in the Shari'ah. Whoever adds to what has been authentically reported from the Prophet (peace be upon him) as regards the number of washes or wipes for each part of the body required to be washed in Wudu' or exceeds the limit in washing or wiping the organ is doing something wrong by exceeding the proper limit and adding to what Allah and His Messenger (peace be upon him) enjoined. Nevertheless, his Wudu' is valid but not perfect. To perfect Wudu', a person should not make any addition to the Wudu' prescribed by the Prophet (peace be upon him). It is obligatory for a person performing ablution to let the water reach all the parts of the body that are necessary to be washed. If a handful of water was not enough to wash each part, the person may take more water until the part of the body has been washed completely.

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The first question of Fatwa no. 6970

What is the ruling on a person who washes his hands, face, arms, and feet i.e. performs Wudu' (ablution), before cleansing his private parts after urination or defecation;

(Part No. 5; Page No. 234)

and then after ablution he cleanses his private parts?

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In the case mentioned, his Wudu' will be invalid, because the validity of Wudu' is conditional upon performing beforehand Istinja' (cleansing the private parts with water) or Istijmar (cleansing the private parts with a hard material) after urination or defecation. This is according to the more correct of the two opinions held by scholars.

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The first question of Fatwa no. 9202

Q: Particles of food remain between the teeth after eating. If we perform Wudu' (ablution) or Ghusl (ritual bath) and we cannot remove them, is our Wudu' or Ghusl valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Wudu' or Ghusl is valid even if there are some food particles left between your teeth. However, it is better to remove them.

(Part No. 5; Page No. 235)

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The twelfth question of Fatwa no. 6259

Q: The 'Awrah (private parts of the body that must be covered in public) of males is from the navel to the knees. Is it permissible to perform Wudu' (ablution) while naked or wearing short underpants that do not cover the knees?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In the above-mentioned case Wudu' is valid, because uncovering the private parts or wearing short underpants does not invalidate it. However, it is Haram (prohibited) for him to uncover his private parts in front of anyone except his wife.

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The second question of Fatwa no. 9233

Q: Is it permissible to wipe the neck while performing Wudu' (ablution)?

Is such a practice mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet, peace be upon him)?

A: All praise be to Allah alone and peace and blessings be upon the Messenger, his family, and Companions.

It was not mentioned in the Qur'an or the Sunnah that wiping the neck is one of the obligatory or supererogatory acts of Wudu'. Consequently, it is not permissible to wipe it.

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First, second, third, and seventh questions of Fatwa no. 3225

Q: If a man passes urine and then performs Wudu' (ablution), are the drops that fall on him purified? Should he wipe them with a wet hand?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Urine is Najis (ritually impure). If the drops that fall on him are urine, it is obligatory to wash the spots where they fell on the body or clothes, and wiping them with water is not sufficient. The same applies if they were water drops poured over the urine.

Q: During Wudu', is it sufficient to pour water over each limb once and rub the rest of it? Is it permissible to wash each limb only once during Wudu' and then to pray?

(Part No. 5; Page No. 237)

A: It is sufficient for anyone performing Wudu' to pour water over every part of the body required to be washed in Wudu', provided that water covers the whole part. Furthermore, washing the part for the second and third times are Sunnah (supererogatory act of worship following the example of the Prophet). However, if someone washes each part once without making sure that it is fully covered with water, their Wudu' is invalid, even if they rub the rest of the part with water.

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Q: If a person performs Wudu' (ablution) in the open air, and the fresh air dries the parts of the body that he washed first, such as the face and other parts before he completes Wudu', should he repeat ablution?

A: Such Wudu' is sufficient for him. Thus, he is neither obliged nor recommended to repeat it.

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Q: Is the pubic area one of the parts washed in Wudu' (ablution)?

A: The pubic area is not one of the parts of the body that needs to be washed during Wudu'. It is also not one of the parts that should be washed during Istinja' (cleansing the private parts with water after urination or defecation). But if any impurity reaches it while answering the call of nature, it should be washed.

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Fatwa no. 5602

Q: Please advise and give us a Fatwa (legal opinion) concerning the following:

First:

(Part No. 5; Page No. 238)

Is it permissible to perform Wudu' (ablution) and Ghusl (ritual bath) in the bathroom, given that there are faucets available outside the bathroom?

Second:

What is the ruling on wiping over leather socks? Can it be performed while a person is wearing shoes, or just over the socks? Please advise, and many thanks to you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! First, if one is able to perform Wudu' outside the bathroom, it is better, while taking care to pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") in the beginning. Otherwise, a person may perform Wudu' inside the bathroom while protecting themselves from being soiled with Najasah (ritual impurity).

Second, a person who performs Wudu' can wipe over the socks only or the shoes only, if they cover the heels and do not reveal the skin. If they do not cover the heels, they may wipe over them if they are worn over socks that cover the heels and then to wipe over the visible areas of the socks, over the parts required to be washed in Wudu'. They may offer Salah (Prayer) while wearing them, but if they had wiped over both and taken off one of them, they should take off the other. If they had wiped over the socks only, there is no harm in removing the shoes and wearing the socks up to the maximum limit for wiping expires; a day and a night for a resident, and three days and nights for a traveler, if they had put them on while in a state of Taharah (ritual purity). This time is calculated starting from wiping after the occurrence of ceremonial impurity.

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The third question of Fatwa no. 8594

Q: It is said that abstaining from drying or wiping off the water after finishing Wudu' (ablution) with a cloth, tissues, or the like, is a Sunnah (supererogatory act of worship following the example of the Prophet), as it is also after washing the hands before starting to eat with the hand. Is this so?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Abstaining from drying the hands or wiping the water off them after Wudu' or before or after eating is not a Sunnah. In fact the matter here is open, and you may wipe or leave them wet as you please.

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The third question of Fatwa no. 6019

Q: What should someone do if he urinates then jerks his penis and drops of urine flow out? Sometimes these drops flow out one minute or more after finishing urination. Sometimes this happens unwillingly upon finishing Wudu' (ablution). What should he do? Can he ignore these drops if they persist even though he washes his penis several times?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 240)

A person should not jerk his penis after urination (to void the urine). If it happens that drops of urine come out after making Wudu', he should perform Wudu' again and wash the place soiled with Najasah (ritual impurity).

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The first question of Fatwa no. 1318

Q: A person was once performing Wudu' (ablution) when another directed his attention to a dry spot on his foot. In another time, his attention was drawn to a similar dry spot. Consequently, he doubted the validity of all his previous Wudu'. This person is inquiring about the Salahs (Prayers) he performed with Wudu' or Ghusl (ritual bath) the correctness of which he doubts. Should he repeat these prayers or what should he do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Drawing the attention of the inquirer once or twice to a dry spot on his foot to which water has not reached while performing Wudu' does not mean that all his other past Taharah (ritual purification) is judged to be invalid. This is because the basic principle is that he performed valid Wudu' and validity cannot be nullified by doubts. The same applies to his Ghusl following major ritual impurity.

We, thus, advise the inquirer - may Allah grant him success - to set doubts aside and pay attention to nothing but irrefutable facts. Accordingly, his previous Taharah is valid and the prayers he performed with it are also valid.

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(Part No. 5; Page No. 242)

Chapter on wiping over the Khuffs (leather socks)

(Part No. 5; Page No. 243)

Q: Is it permissible to wipe over the socks when it is too cold without taking them off for a day and a night?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to wipe over the socks if they are thick enough that they do not reveal the skin and cover the parts required to be washed during Wudu' (ablution). A resident is permitted to wipe over the socks for a night and day, while a traveler is permitted to do so for three days and nights. This time is calculated starting from wiping after the occurrence of ceremonial impurity. The basic principle is taken from the Hadith narrated by Muslim on the authority of 'Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("For a traveler three days and their nights, and for a resident a day and a night.") It was also narrated by Ahmad and others, and Al-Tirmidhy classed it as Sahih (authentic) that the Prophet (peace be upon him) ("...wiped over the socks and the shoes.") There is no harm in wearing two or more socks after being in a total state of Taharah (ritual purification), based on the general meaning of the Hadiths.

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Fatwa no. 1946

Q: Is it permissible to wipe over socks?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Fuqaha' (Muslim jurists) have held different views on the issue of wiping over socks in Wudu' (ablution); some prohibit it while others permit it. However, the correct opinion is that it is permissible to wipe over socks if they are worn after Taharah (ritual purification) and cover the foot and heel for a day and a night for a non-traveler and three days for a traveler. Other conditions of wiping that are reported in sound Hadiths should also be fulfilled. It is authentically reported on the authority of Al-Mughirah ibn Shu'bah (may Allah be pleased with him): ("The Messenger of Allah (peace be upon him) performed ablution and wiped over his socks and shoes.") (Related by Ahmad, Abu Dawud, At-Tirmidhy and Ibn Majah. Al-Tirmidhy said: "It is a Hasan (good) Sahih (authentic) Hadith"). Many Companions adhered to this act. Abu Dawud said: 'Aly ibn Abu Talib, 'Abdullah ibn Mas'ud, Al-Bara' ibn 'Azib, Anas ibn Malik, Abu Umamah, Sahl ibn Sa'd, and 'Amr ibn Hurayth wiped over their socks. This act was also reported on the authority of 'Umar ibn Al-Khattab and Ibn 'Abbas (may Allah be pleased with them). It is the view of a group of scholars.

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Fatwa no. 5840

Q: I suffer pain in my toes from the water used during Wudu' (ablution) which causes strong itching between my toes so much so that they become injured. If I stop using water for a day, the pain and itching reduces. I would like you to advise me about my Wudu', is it permissible for me to perform Wudu' without washing my feet or not, or by wiping over my socks?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, put socks on when you are in a state of full Taharah (ritual purity), then you may wipe over your socks in each Wudu' for one day and night if you are residing and three days if you are travelling, unless you become Junub (in a state of major ritual impurity). If you become Junub, it is obligatory on you to perform a compete Ghusl (ritual bath) of the whole body, along with your feet.

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Fatwa no. 12716

Q: Is it necessary to run wet fingers through the beard during each Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You should run wet fingers through the beard during each Wudu' if it is thick.

(Part No. 5; Page No. 246)

Q: I used to wipe over the socks while not in a state of Taharah (ritual purity) when I put them on, for being ignorant of the ruling on this. What is the ruling on my Salah (Prayer) during that time?

A: You must repeat the previous Salahs which you performed after wiping over the socks while not in a state of Taharah (when you put them on).

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The fifth question of Fatwa no. 5512

Q: What is the ruling on wiping over socks that are transparent or have holes in them?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to wipe over them in Wudu' (ablution) instead of washing the feet if they are put on while in a state of Taharah (ritual purity), unless the holes are bigger than is ordinarily acceptable, or the socks are so transparent that the feet are almost bare and reveal the color of skin beneath them.

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The first question of Fatwa no. 9271

Q: What is the ruling on washing the right leg and then putting on socks before washing the left one?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wiping the socks in this case is not permitted because the person dressed the first leg before the completion of Taharah (ritual purification).

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The fourth question of Fatwa no. 9439

Q: Should socks be of a certain thickness to be wiped over during Wudu' (ablution) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory that the socks should be thick and not show what is under them.

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Wiping over the splint

The first question of Fatwa no. 7782

Q: There was a question presented to the program of "Nour 'Ala Al-Darb" about the legal ruling on a wounded person who fears that the wound might not be healed if washed. Should he wipe over the splint or perform Tayammum (dry ablution with clean earth)? The answer was that he should wipe over the splint and also perform Tayammum so as to avoid an area of scholarly difference. Are we obliged to follow these different opinions arising from the existence of multiple proofs on the same issue, or follow a different understanding that should have given instead an answer closer to the spirit of Shari'ah (Islamic law)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The answer you heard is debatable and the correct opinion is that wiping (over the splint) is sufficient and dispenses with the need to perform Tayammum.

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The second question of Fatwa no. 10725

Q: I have boils on my legs and the treatment requires that I wrap them with plaster, so that water does not reach them during Wudu' (ablution).

(Part No. 5; Page No. 249)

What is the ruling on Wudu' in that case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Wudu' is valid whether you wipe over the plaster or pass water over it.

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The third question of Fatwa no. 7526

Q: If, after becoming Tahir (ritually pure) for offering the Fajr (Dawn) Prayer, I cover my feet with socks, is it permissible to wipe over socks when performing Wudu' for the other four daily Salahs (Prayers)? I have a pain in one of my feet and water harms it; is it permissible for me to wipe over them both during Wudu'? I am an Imam (the one who leads congregational Prayer) and I may face questions about this, so please give me a detailed answer about this.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, that water harms your foot, you are permitted to perform Wudu' and wash the foot that is not harmed by water and then perform Tayammum (dry ablution with clean earth) for the other foot. Then put socks on and afterwards you can wipe over them for one day and night if you are resident, and three days and nights if you are on a journey.

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The socks should be thick and should cover the area that is washed during Wudu'. If the socks are thin or do not cover all the area that is washed during Wudu', you are not permitted to wipe over them.

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Wiping over the turban

The second question of Fatwa no. 6252

Q: Is it permissible for a person who has no legal excuse, i.e. injury, disease, and so on, and prefers to wipe over his turban to wipe over it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for the person who performs Wudu' to wipe over the apparent parts of his head and hair, and then complete the wiping over his turban if he wore the turban while in a state of Taharah (ritual purity). A non-traveler may do this for one day and night while a traveler may do it for three days and nights, like the case of wiping over Khuffs (leather socks). This is because the Prophet (peace be upon him) did this.

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The first question of Fatwa no. 4963

Q: If a person wipes over Khuffs (leather socks) during Wudu' (ablution) for the Subh (Dawn), Zhuhr (Noon), and 'Asr (Afternoon) prayers and then takes them off; does this invalidate the Wudu' or not? Please, support the answer with the relevant evidence, as some unwarrantably claim that Wudu' is not invalidated!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

As there is no Nas (Islamic text from the Qur'an or the Sunnah) explicitly stated about this matter, it is open for Ijtihad (juristic effort to infer expert legal rulings).

Therefore, scholars have different views in this regard. According to Al-Nakh'y, Al-Zuhry, Makhul, Al-Awza'y, Ishaq, Al-Shafi'y, and Ahmad in one of their opinions, "The Wudu' is invalidated; for when invalidity befalls some parts, its rule expands to the rest of parts similar to the case of ritual impurity."

According to Abu Hanifah and the other opinion of Ash-Shafi'y and Ahmad, "It is sufficient for a person to wash his feet (after taking off Kuffs)." They argue that praying without washing the feet in such case means that prayer is offered with unwashed feet or the Khuffs unwiped over.

According to Ibrahim Al-Nakh'y, "Wudu' is not invalidated by taking Khuffs off. Likewise, a person is not obliged to wash the feet. Thus, prayer is offered without new Wudu' and without washing the feet." Ibn Hazm and a group of scholars held the same view, because the ruling principle is that the person is ritually pure, and no ritual impurity happened to invalidates his Wudu', and the ruling principle is that the original state remains effective until evidence proves the opposite. However, the first view holding that Wudu' is invalidated is preferable and safer.

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(Part No. 5; Page No. 253)

Chapter on the nullifiers of Wudu' (ablution)

(Part No. 5; Page No. 254)

Fatwa no. 5935

Q: Sometimes I feel while I am washing my feet or directly or shortly after performing Wudu' something coming out through the urethra in the form of drops. Then I look and I may find traces of one or more drops and I may find nothing at all. This happens because I have no control over my urethra. Some doctors told me that this is something normal that afflicts young people and will end after I get married, while other doctors have different opinions. I cannot get rid of this and I am concerned in the first place with the ruling on Salah (prayer) and how this problem can be handled according to Shari'ah. I frequently repeat Wudu' but I am not pleased with this. I write to you hoping that you understand what I suffer from. What should I do if this happens after Wudu'? What is the ruling on my underwear? Please give me a decisive answer.

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

Purity is half of Iman (Faith). If after performing Taharh (ritual purification) a Muslim feels that something has come out and becomes certain of (minor) ritual impurity (passing wind, urine or stools), then he should repeat Wudu' and wash the defiled part of his body and clothes. However, if he is not certain, he should not pay attention to this and his Salah (Prayer) will be valid based on what is reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Abdullah ibn Zayd (may Allah be pleased with him) that he said: (The Prophet (peace be upon him) was asked about the man who imagines to have let out something during Salah (prayer).

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He (peace be upon him) said, "He should not leave (prayer) unless he hears a sound or smells an odor (of passing wind).")

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Fatwa no. 10450

Q: When does passing wind become a nullifier of Wudu' (ablution)? Is it by hearing a sound, detecting a smell, and feeling something, or only by hearing a sound or detecting a smell, excluding the feeling condition? Please explain this matter to me, may Allah grant you success, for I am confused.

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

What you have mentioned nullifies Wudu' if a person becomes sure that something has come out of them either by hearing a sound, detecting a smell, or other things ascertaining the passing out of (minor) ritual impurity (wind, urine or stool), because when the Prophet (peace be upon him) was asked about a man who gets the feeling of passing wind while in Salah (prayer), he said: ("He should not leave (prayer) until he hears a sound or detects a smell (of passing wind).") (Agreed upon by Al-Bukhari and Muslim)

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The second question of Fatwa no. 10542

Q: If a person performs Wudu' (ablution) and hears his stomach rumble, but does not pass wind from his back passage, what is the ruling on this? Does he still have to perform Wudu' or does this nullify it?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions.

If a person has Wudu' and hears the sound of wind or gas inside his stomach, this does not nullify his Wudu' if he does not pass anything, because the Prophet (peace be upon him) said: ("If any one of you feels something in his stomach, and is not sure whether something came out of him or not, he should not leave the Masjid (mosque) unless he hears a sound or detects an odor.") (Related by Muslim in his Sahih (authentic) Book of Hadith)

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The second question of Fatwa no. 11269

Q: Should a person perform Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with hard material after urination or defecation) after breaking wind? Does it invalidate Wudu' (ablution)? What is the religious ruling on a person who smells a bad odor after performing Wudu'? Is their Salah (prayer) valid? Some people say that it is valid, because breaking wind does not invalidate Wudu'. Kindly enlighten me, may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Breaking wind invalidates Wudu'. However, it does not necessitate Istinja' or Istijmar. Whoever offers Salah (prayer) after breaking wind, must perform Wudu' and repeat Salah, as their Salah is invalid.

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The second question of Fatwa no. 7371

Q: Does breaking wind nullify Wudu'? Should a person perform Istinja' (cleansing the private parts with water after urination or defecation) after it? Or is it sufficient to perform regular Wudu' without washing the urethra and anus?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Breaking wind is one of the nullifiers of Wudu', according to the Ijma' (consensus) of scholars. Whoever does so should perform Wudu', when they want to offer Salah (prayer).

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After breaking wind, it is not obligatory to perform Istinja', which is to wash the urethra and anus.

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The second question of Fatwa no. 8322

Q: At times, a white colored fluid is emitted from me, sometimes while I am praying. Should I interrupt Salah (prayer) and repeat my Wudu' (ablution) or should I continue praying? Is this fluid considered Najis (ritually impure) and I have to take a bath or do I have to purify myself only? Since it flows outside the body, should I change my clothes? Is this fluid harmful to me as it is discharged from me before and after menstruation? Sometimes it is discharged on continuous days and at anytime. This happens sometimes after I take a bath on Friday and on my way to the Masjid (Mosque). Should I enter the Masjid to offer Salah or only listen to the Khutbah (sermon) without praying? Please advice me regarding this white fluid.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This fluid is considered Najis and it comes under the same ruling as urine. Therefore, you should make Wudu' after performing Istinja' (cleansing the private parts with water after urination or defecation).

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You do not have to perform Ghusl (ritual bath), if it is discharged without having sexual thoughts or desires. You should wash the parts of your body and clothes on which the fluid besmeared. There is nothing wrong with entering the Masjid (mosque) and hearing the Khutbah, but you are not allowed to join the congregational prayer until you perform Istinja' and Wudu' prescribed for prayer and wash the parts of your body and clothes soiled with it. We ask Allah to keep you and us safe and sound from every kind of harm.

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The twelfth and thirteenth questions of Fatwa no. 7044

Q: Does emission of wind from a woman's front passage invalidate Wudu'?

Q: A woman passes wind from her front passage when she bows and prostrates herself during Salah (prayer). This happens especially when she prostrates, and when she assumes the sitting position between the two Sajdahs (prostrations) to recite Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and all those surrounding her hear the sound. Does this invalidate the Salah offered by that woman? Sometimes, the wind she passes is so faint and cannot be heard, does this invalidates both Wudu' and Salah?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

Passing wind from the front passage does not invalidate Wudu'.

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Fatwa no. 1205

Q: After kissing, foreplay, or touching one's wife, he finds some wetness discharged in his underpants from his member following erection. Does this affect the Taharah (ritual purification) and the validity of Sawm (fasting)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The inquirer did not define whether the fluid discharged as a result of foreplay was Maniy (spermatic fluid) or not. He only mentioned that he finds wetness in his underpants. It seems that he finds Madhy (pre-seminal fluid) not semen. Madhy is Najis (ritually impure) and necessitates washing the penis and testicles. Likewise, if the fluid affected his clothing, the defiled parts of it must be washed. Then, the Islamically prescribed Wudu' (ablution) must be performed after washing the penis and testicles. As to the effect of this fluid on Sawm, according to the soundest scholarly opinions, it does not invalidate fasting nor require Ghusl (ritual bath).

However, if the discharged fluid was Maniy, he must perform Ghusl. It also invalidates fasting. Although this fluid is originally pure, it is repulsive. It is prescribed to wash off the contaminated spots on clothes and underpants. The person observing Sawm must take precautions abandoning whatever arouses his sexual desire.

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The second question of Fatwa no. 2461

Q: Does bleeding invalidate the Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

We do not know of any Islamic legal evidence signifying that bleeding from any part of the body other than the vagina invalidates Wudu' (ablution). The basic ruling is that it does not invalidate Wudu'. Acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), so no one is permitted to say that a certain act is an ordained 'Ibadah, prescribed by Islam unless he has evidence. However, some scholars are of the view that excessive bleeding from any place other than the vagina invalidates Wudu'. Accordingly, it would be better in such a case that a person makes Wudu' as a sort of precaution and to escape scholarly disagreement, because the Prophet (peace be upon him) said: ("Leave that which causes you doubt and turn to that which does not cause you doubt.")

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The eighth question of Fatwa no. 9040

Q: The bitter-tasting liquid that may regurgitate into the mouth after drinking or eating but is a little quantity that does not fill the mouth or may come up the throat then flows back. Does it invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

No, it can neither break nor invalidate Wudu'.

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The first question of Fatwa no. 3030

Q: Some people may fall asleep while engaged in Dhikr (Remembrance of Allah) in the Masjid (mosque) using Misbahah (counting beads).Do they have to perform Wudu' (ablution) before the next Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Deep sleep is a probable nullifier of Wudu', so whoever falls into a deep sleep in a Masjid or elsewhere, has to repeat his Wudu', whether he slept while standing, sitting, or lying down, and whether he was performing Dhikr using beads or not. If the person does not go into deep sleep i.e. has a mere gentle slumber during which he does not lose consciousness, he does not have to repeat Wudu' based on the authentic Hadiths reported from the Prophet (peace be upon him) in this regard.

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Fatwa no. 12885

Q: What is the religious ruling on those who sleep during the Friday Sermon until Iqamah (call to start the Prayer) awakens them?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Light naps that do not cause a loss of consciousness do not invalidate Wudu' (ablution). It is authentically reported that the Prophet (peace be upon him) used to delay 'Isha' (Night) Prayer on some occasions, until the heads of the Sahabah (Companions of the Prophet) would nod off, then they would pray without performing Wudu' again.

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The sixth question of Fatwa no. 6320

Q: What is the ruling if a person touches his penis while drying himself after taking a bath?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 264)

The Wudu' (ablution) is invalidated, if the person touches his penis with no barrier, because of the general meaning of the Hadith of the Prophet (peace be upon him): ("Whoever touches his penis, should perform Wudu".)

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The second question of Fatwa no. 6990

Q: Scholars differ regarding whether Wudu' (ablution) is nullified by touching the penis. Those who say that it is not nullified support their opinion with the Hadith that says: ("It is just a part of you.") **What is the preponderant opinion?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The preponderant scholarly opinion on this issue is the one adopted by the Jumhur (dominant majority of scholars), which holds that Wudu' is nullified by touching the penis, because the Hadith that says: ("It is just a part of you") is Da'if (weak); it is not strong enough to contradict the Sahih (authentic) Hadith that indicates that if someone touches his penis he must perform Wudu'. The basic ruling is that the imperative in these Hadith denotes obligation or duty. However, even if the abovementioned Hadith is assumed to be not Da'if, it is abrogated by the Hadith that states: ("Whoever touches his penis, should perform Wudu'.")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 10447

Q: If I touch my baby's private parts while changing his clothes, does this nullify my Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Touching the private parts directly without barrier nullifies Wudu', regardless of the age of the person touched, for it is authentically narrated that the Prophet (peace be upon him) said, ("Whoever touches his genitals, should perform Wudu'.") Therefore, touching the genitals of another come under the same ruling as touching one's own genitals.

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The fourth question of Fatwa no. 13462

Q: Does touching or scratching the genitals nullify a person's Wudu' (ablution) even if from above the clothes and this does not stir sexual desire?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Touching the private parts (frontal or anal) while uncovered, nullifies Wudu' (ablution) even if this does not stir sexual desire.

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But if the touch is from behind a barrier, Wudu' is not nullified.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 1405

Q: A person can not avoid giving and taking things from his wife all day long; if the person touches the hand of his wife after Wudu' (ablution), is his Wudu' nullified?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The scholars disputed the case of a man who touches a woman directly, whether his Wudu' is nullified or not. The preponderant opinion is that it does not nullify Wudu' whether he touches her lustfully or not, for the Messenger of Allah (peace be upon him) used to kiss some of his wives without performing Wudu' after that. It is also a matter of common action that would impose difficulty if Wudu' was necessitated in this case; besides if it did nullify Wudu', the Prophet (peace be upon him) would have explained.

As for Allah's saying in Surah Al-Nisa' and Al-Ma'idah: (or you have been in contact with women (by sexual relations)) The meaning refers to Jima' (conjugal intercourse), according to the more correct of the two opinions held by the scholars.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4497

Q: In Ayah (6) of Surah Al-Ma'idah, Allah (Exalted be He) states: (أَوْ لَامَسْتُمُ النِّسَاءَ) [whose meanings can be translated as: "or you have touched women"]. Does touching here mean shaking hands and the like ? Or does it mean having sexual intercourse? It is worth mentioning in this regard that the dominant majority of our scholars follow the Shafi'y Madh-hab (School of Jurisprudence).

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

What is meant by "Mulamasah" (touching) in the Ayah is private association, interpreted by Ibn 'Abbas as Jima' (conjugal intercourse). The same view was reported from 'Ali, Ubay ibn Ka'b, Mujahid, Tawus, Al-Hassan, 'Ubayd ibn 'Umayr, Sa'id ibn Al-Jubayr, Al-Shu'by, Qatadah, and Muqatil ibn Hayaan. On the other hand, Ibn Mas'ud (may Allah be pleased with him) and another group said: (This refers to the touching itself of any part of her body), they opine that this act nullifies Wudu' (ablution). However, the first opinion is more correct, because of what is authentically reported that the Prophet (peace be upon him) kissed some of his wives then prayed without performing Wudu' after that. Also, the basic principle is the validity of Taharah (ritual purity), which cannot be annulled except through a nullifier stipulated by Islamic legal evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second question of Fatwa no. 4603

Q: Is Wudu' (ablution) nullified by touching or shaking hands with a non-Mahram woman (not a spouse or an unmarriageable relative), an act which is already Haram (prohibited)? We have read in the books of Fiqh (Islamic jurisprudence) Hadiths which unconditionally indicate that touching women does not nullify Wudu'. Is this generalization restricted to touching Mahram women only (i.e. spouse or unmarriageable relative)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

According to the soundest opinion of the scholars, touching women or shaking hands with them does not nullify Wudu' at all, whether these women are non-Mahram, one's wife, or an unmarriageable female relative. This is because the basic rule is Istis-hab (presumption of continuity) of Wudu' until proven nullified by a legal evidence. The nullification of Wudu' because of the stated reason has not been authentically reported in any Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

As for touching women stated in the following Qur'anic Ayah (which means): ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms)﴿ until the part saying: ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ (Surah Al-Ma'idah, 5:6) [in which case Wudu' is necessitated], it refers to Jima' (conjugal intercourse), according to the soundest opinion of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9513

Q: It is reported in an authentic Hadith that 'Aishah, the Mother of the Believers (may Allah be pleased with her), said that the Messenger of Allah (peace be upon him) got up at times in a state of Janabah (major ritual impurity). It is also reported that he (peace be upon him) kissed one of his wives after performing Wudu' (ablution) then he offered Salah (prayer) and this took place during the month of Ramadan. My question is: How may the Prophet (peace be upon him) get up at the morning in a state of Janabah when he had to lead the Muslims in the congregational Prayer at dawn? Does the Hadith indicate that he (peace be upon him) had intercourse after offering Fajr (Dawn) Prayer? Does kissing one's wife nullify Wudu'? Some scholars say that it is one of the nullifiers of Wudu', although the Prophet (peace be upon him) kissed his wives after performing Wudu' then offered Salah without repeating Wudu'? What is the ruling in this regard, may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **First,** the Prophet (peace be upon him) had intercourse with one of his wives at night, and sometimes he did not take Ghusl (ritual bath) at night, and when he woke up he used to make Ghusl before dawn to offer Fajr (Dawn) Prayer. **Second,** according to the most preponderant opinion of the scholars, kissing one's wife does not nullify Wudu' even if the person feels pleasure as long as he does not ejaculate. Moreover, kissing one's wife does not nullify Sawm (Fast).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10368

Q: Sometimes, while performing Wudu' (ablution) many thoughts cross the mind which are irrelevant to Salah (Prayer) or Wudu', such as men thinking about women while performing Wudu'. What is the religious ruling on this? Is Wudu' nullified by this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Thinking about conjugal relations has no impact on the validity of Wudu' as long as there is no emission of Maniy (spermatic fluid) or Madhy (thin white viscid fluid secreted when having sexual thoughts or desire). Mere thinking is not one of the nullifiers of Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 6541

Q: Does looking at naked men and women or at one's own 'Awrah (private parts) invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The mere looking at naked men and women does not invalidate Wudu', neither does the mere looking at one's own 'Awrah, as there is no evidence supporting this.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth Question of Fatwa no. 8693

Q: Is it permissible for medicine students to dissect cadavers? Does this make it obligatory to perform Wudu' (ablution) or Ghusl (full ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions!

Following is a statement of the Decree no. 47, dated 20/8/1396 A.H. issued by the Council of Senior Scholars regarding the ruling on dissection: "All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companion!

In its 9th session held in Al-Ta'if in the month of Sha`ban, 1396 A.H., the Council of Senior Scholars has examined the letter no. kh/2/3231 of His Excellency the Minister of Justice, based on the letter of the under secretary of the Ministry of Foreign Affairs, no. 313446/2/1/34 dated 6/1/1395 A.H., attached by a copy of the note of the Malaysian Embassy in Jeddah including an inquiry about the opinion of the Kingdom of Saudi Arabia regarding performing a medical operation on the cadaver of a Muslim for medical purposes.

Moreover, the Council reviewed the research conducted on this subject by the Permanent Committee

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for Scholarly Research and Ifta', which decided that the subject in question has three types: **First:** Dissection for confirming a criminal case. **Second:** Dissection for checking whether death is caused by any epidemic diseases so that the necessary future protective precautions may be taken. Third: Dissection for educational purposes, i.e. learning or teaching.

After exchanging opinions, thorough discussion and studying the above-referred-to research submitted by the Committee, the Council decided the following:

With regard to the first and second types: the Council deems them permissible as they are extremely advantageous to the fields of security, justice and protecting the community from epidemic diseases. In fact, the great common interest secured by doing so heavily outweighs the evil of violating the dignity of a dead person. Hence, the Council unanimously agrees on the permissibility of dissecting cadavers for these two purposes, whether they are of inviolable persons or not.

As for the third type, which is dissection for educational purposes, it should be known that the Shari`ah (Islamic law) has the objectives of realizing and broadening the scope of public interests and averting and narrowing the scope of evils, permissibility of committing the lesser of the two evils to avoid the greater one, and adopting the interest that is of more likely benefit in case two interests conflict. Since dissecting animal corpses did not prove to be a substitute of dissecting dead human body dissection of which proved to be so advantageous to scientific development in different fields of medicine, the Council deems it permissible to dissect dead human bodies

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in general. However, the Shari`ah seeks to safeguard the dignity of a Muslim while dead as well as while alive. In this regard, it is related by Ahmad, Abu Dawud and Ibn Majah on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: (Breaking a

dead man's bone is like breaking it when he is alive.) However, dissection involves humiliation of the dignity of a dead Muslim bearing in mind that there is no genuine necessity for doing so since it is possible to find cadavers of violable dead persons. Therefore, the Council views that it should be restricted to the cadavers of violable people and that cadavers of inviolable people should be spared, in view of the abovementioned facts."

Second: Dissection does not make it obligatory to perform Wudu' or Ghusl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 557

Q: Is it necessary to perform Wudu' (ablution) after eating camel meat and why?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who eats camel meat must perform Wudu', whether the Salah (Prayer) to be offered is obligatory or supererogatory. This is based on the answer the Prophet (peace be upon him) gave: ﴾When he (peace be upon him) was asked if Wudu' should be performed after eating camel meat, he said, "Yes." And when he was asked if Wudu' should be performed after eating lamb or goat's meat, he said, "If you wish."﴿ (Related by

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Imam Muslim in his "Sahih [Book of Authentic Hadith]"). Also, Ibn Al-Qayyim (may Allah be merciful to him) said, concerning the wisdom behind this ruling, "Camels are well-known for having long-standing grudges and harboring desires for revenge against those who harm them, even over a long period of time. It was mentioned that humans acquire the character of what they eat, so Wudu' was ordained for those who eat camel meat to remove what may ensue from the grudges and spite." It is obligatory on our part to show total submission to Allah regarding all the rulings of Shari'ah (Islamic law), even if we fail to unveil the wisdom behind them, and Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Sulayman Al-Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1163

Q: What is your opinion regarding eating camel meat? Does it nullify Wudu' (ablution) or not? Kindly give us your Fatwa supported by proofs. May Allah reward you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Eating camel meat whether raw or well cooked is among the nullifiers of Wudu'. This is the opinion of Jabir ibn Samurah, one of the Sahabah (Companions) of the Messenger (peace be upon him), Muhammad ibn Ishak, Yahia ibn Yahia, Imam Ahmad, ibn al-Munzir and other scholars. They all depend on what was narrated by Ahmad and Abu Dawud on the authority of Al-Bara' ibn 'Azib that he said, ("The Messenger of Allah (peace be upon him) was asked about performing Wudu' (ablution) after eating camel meat and he (peace be upon him) said, 'Perform Wudu' after eating it,' and when he was asked about

sheep meat (mutton), he said, 'Do not perform Wudu' after eating it.'") Imam Ahmad also reported on the authority of Usayd ibn Hudayr that the Messenger of Allah (peace be upon him) said, ("Perform Wudu' after eating camel meat and do not perform Wudu' after eating sheep meat.")

So, the Prophet (peace be upon him) commanded performing Wudu' after eating camel meat, and the basic principle in all commands is obligation unless there is an indication to suggest otherwise. Furthermore, the basic rule concerning Wudu' as far as legal evidence is concerned, is referring to the Islamically prescribed Wudu', customary in Shari'ah (Islamic law), which Allah has made obligatory for performing Salah (Prayer), unless there is other legal evidence that suggests otherwise. We do not know of any legal evidence that says that this matter is not obligatory, or that it is Mandub (commendable). Also, there is no legal evidence that changes Wudu' from its Islamic legal meaning to its linguistic one and thus replaces just washing the hands and performing Madmadah (rinsing the mouth) for Wudu' after eating camel meat. Therefore, the Islamically prescribed Wudu' is required after eating camel meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Al-Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8143

Q: Why do we have to perform Wudu' (ablution) after eating camel meat?

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Why can we offer Salah (Prayer) in a sheep yard, but not in that of camels?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Such matters should be referred to the Purified Shar' (Law), according to which we must act, even if we do not understand the wisdom behind (the rules).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 11257

Q: We have heard about a disagreement regarding the fat, entrails, and intestines of camels. Some say that the same ruling on camel meat applies to them as there is no proof of their exception. Others say that the Hadith only mentions the meat of camels and no Wudu' (ablution) is required after eating their fat and entrails. What is the correct opinion regarding this? Moreover, does the newly-born camel that was slaughtered before suckling come under the same ruling as camel meat or rather under its entrails and intestines?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is only invalidated by eating the meat, based on what is stated in the authentic Hadith in which the Prophet (peace be upon him) said: ("Perform Wudu' after eating camel meat.") The same ruling applies to the newly-born camel, even before suckling because of the generality of the Hadith.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10676

Q: What is the ruling on drinking camel milk after performing Wudu' (ablution)? Many Hadith about this issue were stated in the Musnad (Hadith compilation) of Imam Ahmad and the Musnad of Ibn Majah. You can refer to Al-Fath Al-Rabany, Part 2, p. 94-95.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Drinking camel milk does not invalidate Wudu', according to the more correct of the two scholarly opinions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9584

Q: Does cow meat come under the same ruling as camel meat?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In regards to nullification of Wudu' (ablution) by eating camel meat, cow meat does not take the same ruling of camel meat.

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This ruling exclusively pertains to camel meat, and is not inclusive of the meat of other animals.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 4279

Q: Soon after I have performed Istinja' (cleansing the private parts with water) after urination, I feel some small drops of urine being emitted. What I do then is to change my underwear, although this is difficult to do each time I urinate. Would you please advise me as to what I am obligated to do, and may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions.

If the reality is as you mentioned, and you know that these drops of urine are emitted a short while after you have urinated, after which they stop, it is obligatory on you not to perform Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) until these drops have stopped. However, if they come out a long time after urination, you will have to repeat your Istinja' and Wudu' and wash the part of your clothing that has been soiled with urine. However, you should not do so based upon doubt, because Satan may delude you into believing that some drops of urine have leaked out, when this is not the case.

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In such a situation, you should not perform Istinja' again unless you are certain that some drops of urine have leaked. To reduce your doubts, you are permitted to sprinkle some water around your penis after finishing Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4900

Q: I often feel drops of some fluid being emitted from my penis after performing Wudu' (ablution) or during Salah (Prayer), but I am not sure whether it is urine or something else. Does this invalidate my Wudu' and Salah? When I get that feeling, should I stop my Salah and repeat it or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, you should not stop your Salah because of this, based on what the Prophet (peace be upon him) said when some people complained to him about the case of a man who thought he felt something while in Salah. The Prophet (peace be upon him) said, ("He should not leave (prayer) unless he hears a sound or smells an odor.") (Authenticity agreed upon by Al-Bukhari and Muslim). This is from Satan, who wants to spoil your Wudu' and Salah, so you should not pay any attention to it, unless you are sure that something has come out of you, as indicated in the Hadith mentioned above. In this case, you have to repeat your Wudu' and Salah, if you know that you let out something during Salah, whether you were the Imam (the one who leads congregational Prayer), praying alone, or Ma'mum (a person being led by an Imam in Prayer).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6895

Q: If I perform Wudu' (ablution) and then offer Maghrib (Sunset) Prayer and after a while the prescribed time of 'Isha' (Night) Prayer becomes due and I want to offer 'Isha' with the same Wudu' I did for Maghrib Prayer, but I am not sure whether or not I invalidated my Wudu', what should I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you entertain doubts of Hadath (ritual impurity invalidating ablution) after having performed Taharah (ritual purification), cast doubts away and act based upon your state of Taharah, because certainty is not overruled by doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8732

Q: Does doubt count for anything in case of a person having Wudu' (ablution) yet is not sure whether or not he passed urine, feces or broke wind due to the long period he stayed ritually pure?

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Or should he overlook doubts, since the original state is purity unless he is certain of having invalidated his Wudu' and vice versa?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a person performs Wudu' and then doubts whether or not he had invalidated Wudu', his doubts count for nothing and his Wudu' is still valid. If a person is ritually impure and then doubts whether or not he performed Wudu', he is still impure and the doubt is of no effect, because certainty cannot be removed by doubt and the ruling principle is that the original state remains in effect until the occurrence of that which overrules it is established. It is reported that a man complained to the Messenger of Allah (peace be upon him) that he imagined that he felt something during Salah (prayer), so the Prophet (peace be upon him) said: ("He should not leave (prayer) unless he hears a sound or smells an odor.") (Related by the compilers of Sunan except Al-Tirmidhy). It is also reported that the Prophet (peace be upon him) said: ("If any one of you feels something in his stomach, and is not sure whether something came out of him or not, he should not leave the Masjid (to renew his ablution) unless he hears a sound or smells an odor.") (Related by Muslim and At-Tirmidhy)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7789

Q: After finishing Wudu' (ablution), I feel that something is coming out of me, like urine. So I go once again to perform Wudu' and Istinja' (cleansing the private parts with water after urination or defecation).

I then go to perform Salah (prayer) in the Masjid (mosque) or at home. When I begin performing Salah, I feel the same thing again, so I doubt the validity of my Salah. Is it obligatory on me to perform this Salah again if I have this feeling, or should I perform Kaffarah (expiation) for it? Please advise us and may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you have performed Wudu', the basic rule is that you are Tahir (ritually pure), and this is based upon certitude. You should not, therefore, pay any attention to what contradicts this ruling by doubts and suspicions that something may have been emitted that would nullify your Wudu', because these doubts and suspicions are insinuations from Satan. However, if you are sure that something has been emitted that nullifies your Wudu', then you have to perform Wudu' again, regardless of whether this was before or during Salah.

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The second question of Fatwa no. 7632

Q: What should someone do if they wake up, make Wudu' (ablution), offer Salah (Prayer), then go back to bed but find something causing doubts of having urinated on bed. What should be done, given that they prayed in their night wear, but it is just a doubt?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 283)

The original state is Taharah (purity), and no consideration should be given to contingent doubt.

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The second question of Fatwa no. 8885

Q: While a man performs Salah (Prayer), his penis becomes erect discharging nothing. Is his Wudu' (ablution) nullified? If so, should he interrupt or end his Salah, in case he has not yet completed it?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To continue, penis erection does not nullify Wudu' unless there is seminal discharge. Having an erection is not one of the nullifiers of Wudu'. Therefore, his Salah is valid and should be completed.

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The fourth question of Fatwa no. 3236

Q: Is it permissible for a person to touch the Mus-haf (written copy of the Qur'an) or offer Salah (prayer) if it happened that they looked at their 'Awrah (private parts) while performing Wudu' (ablution)?

(Part No. 5; Page No. 284)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible. Looking at the 'Awrah is not one of the nullifiers of Wudu'.

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The first question of Fatwa no. 11198 Q: What is the ruling on washing some parts of the body with soap, having a hair cut, or trimming the nails after performing Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a person performs Wudu' and then washes some parts of their body, have their hair cut, or trim their nails, this does not invalidate Wudu'.

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The first question of Fatwa no. 10792 Q: Does trimming the nails invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 285)

Trimming the nails does not invalidate Wudu'.

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The second question of Fatwa no. 3623 Q: What is the Islamic ruling on those who smoke cigarettes and when they come to the Masjid (mosque) they merely rinse their mouths with little water without performing Wudu' (ablution) again, under the pretext that they had already performed Wudu' before smoking. We know that cigarettes are of the foul things which invalidate Wudu', but we do not have enough evidence on this.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Smoking is Haram (prohibited). Those who are afflicted with the evil habit of smoking should cleanse their mouths when going to the Masjid to remove the foul odor, so that others will not be harmed or offended. However, smoking does not invalidate Wudu'.

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The seventeenth question of Fatwa no. 6505

Q: I performed Wudu' (ablution) for Salah (prayer), then I held a baby that stained my clothes with urine. I washed the spot stained with urine and offered Salah without repeating Wudu'. Is my prayer valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Salah is valid, because the urine of the baby that fell on your clothes does not invalidate Wudu', and all you have to do is to wash the part stained with it.

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The third question of Fatwa no. 7726 Q: I work in a pharmacy where perfumes are also sold. My hands touch these perfumes while dealing with the perfume tester bottles tried by the buyers who want to check the quality of the perfume they buy. Is my Wudu' (ablution) invalidated by these perfumes? Please advise, may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is not invalidated when the hands or other parts get perfume on them.

(Part No. 5; Page No. 287)

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Fatwa no. 10552

Q: Does looking at women with or without lust invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is not invalidated just by looking at women, with or without lust.

Q: Sometimes, when I go on an outing with my family in the car, my wife's clothes get so wetted with urine or the like of one of the young children so much so that she needs to change her clothes, and it coincides with the time due for Salah (Prayer), such as the Maghrib (Sunset) or 'Asr (Afternoon) Prayers, yet it is not possible for her to change her clothes. Is it permissible for her to delay the Salah until she returns home and is Wudu' invalidated if the body or clothes are soiled with Najasah (ritual impurity)?

A: Wudu' is not invalidated if a person's clothes get soiled with Najasah due to contact with young children (when changing them), after their clothes get wet with urine or anything similar. It is obligatory that the soiled parts of the body or clothes should be washed, and then Salah can be offered in them. It is not permissible to delay the Salah until a later time.

(Part No. 5; Page No. 288)

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Chapter on Ghusl (ritual bath)

The fifth question of Fatwa no. 6109 Q: What makes Ghusl (ritual bath) obligatory for a Muslim? How is Ghusl performed? Is it a must that no waste water from Ghusl should touch the clean water which is being used for Ghusl? What is the ruling if they touch each other; can a person proceed with Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Amongst things which make it obligatory for a Muslim to make Ghusl is the emission of Maniy (sperm/vaginal secretions) during sleep; penetration of the glans penis into the vulva, even without ejaculating; and ejaculating Maniy in wakefulness accompanied by a feeling of pleasure, even without having sexual intercourse. Menstruation and postpartum period also make it obligatory on women to perform Ghusl once the bleeding stops. Besides, in case a spray of waste water from the Ghusl mixes with clean water which is being used for Ghusl; a person may proceed making Ghusl from it.

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The thirteenth question of Fatwa no. 7580

Q: One of my friends told me that he notices that his underpants are damp when he gets up in the morning. Is it permissible for him to perform Wudu' (ablution) and offer Salah (prayer) or should he perform Ghusl (ritual bath) every day? Some people say it is happening due to cold weather, but he said it happens both during the summer and winter.

(Part No. 5; Page No. 291)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

He is not required to perform Ghusl from Janabah (major ritual impurity related to sexual discharge) unless he is sure that it is Maniy (spermatic fluid). If it is not, he should perform Istinja' (cleanse the private parts with water) and the Islamically prescribed Wudu' (ablution), and wash the soiled part of his clothing.

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The seventh question of Fatwa no. 6320

Q: What is the ruling on a person who wakes up and then doubts that he had a wet dream but when he examines his underwear, he does not find Maniy (spermatic fluid)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic rule is that no Ghusl (ritual bath following major ritual impurity) is required of him (unless there is a clear evidence to prove that it is required), because what is certain cannot be overruled by what is doubtful.

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The second question of Fatwa no. 13595

Q: A woman often doubts at night that she is in a state of Janabah (major ritual impurity related to sexual discharge) without being touched by her husband. She sometimes even has that doubt while she is awake.

(Part No. 5; Page No. 292)

She is so confused.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A woman who doubts that she is Junub (in a state of major ritual impurity) does not have to perform Ghusl (ritual bath following major ritual impurity) just for doubt, because the basic state of a person is not being Junub and because the basic principle is that Ghusl is not required of a person (unless there is a clear evidence to prove that it is required).

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The fourth question of Fatwa no. 6663 Q: I discharge Maniy (spermatic fluid) while and after urinating without having any sexual desire. Should I perform Ghusl (ritual bath)? Is this discharge considered Najis (ritually impure) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The discharge that comes out of you with urine without having sexual desire is Wadiy (a thick white secretion discharged after urination), which is Najis like urine. However, you do not have to perform Ghusl, but you have to wash the place soiled with it.

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(Part No. 5; Page No. 293)

Fatwa no. 9650

Q: If a man has sexual intercourse with his wife, and their clothes and bed become soiled with discharge, what is the ruling on this? Does the husband have to perform Ghusl (ritual bath following major ritual impurity) after every intercourse?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! First: the clothes and bed linens should be washed of the discharge emitted on them, as it includes vaginal secretion mixed with semen.

Second, if a man's glans penetrates a woman's vulva, they should perform Ghusl, even if he does not ejaculate. The husband can perform Ghusl once after having sexual intercourse twice or more, with one or more wives. It was authentically reported from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) ﴾used to go around to all his wives and do one Ghusl.﴿ Narrated by Muslim and the Compilers of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). Another narration by Ahmad and Al-Nasa'iy states, ﴾...on one night and do a single Ghusl.﴿

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(Part No. 5; Page No. 294)

The fifth question of Fatwa no. 8143

Q: Does the penetration of the glans penis into the vulva without sexual pleasure, necessitate Ghusl (ritual bath following major ritual impurity) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, Ghusl becomes obligatory on both man and wife because of the reported evidence in this regard. Among them is what is reported by Ahmad, Muslim, and At-Tirmidhy on the authority of 'Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: ("When he (husband) sits between her four sides (arms and legs) and the one circumcised part touches the other (the penis penetrates into the vulva), Ghusl becomes obligatory.") It is also related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("When he (husband) sits between her four sides (arms and legs) and has intercourse with her, Ghusl becomes obligatory." The narration of Muslim adds: "Even if he does not ejaculate.")

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Fatwa no. 11063

Q: What is the ruling on a husband sleeping with his wife in one bed and fondling her with desire, without having sexual intercourse or semen discharges, should he perform Ghusl (ritual bath) in this case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a man sleeps with his wife and touches her with desire but neither penile penetration into the vulva nor ejaculation takes place, Ghusl (ritual bath) is not required of him.

(Part No. 5; Page No. 295)

Q: I hope that you will explain to us the difference between Major and Minor Ritual Impurity. Also, if a person has a sexual dream and discharges one or two drops of Maniy (spermatic fluid), is it permissible for him to remove it with water instead of performing Ghusl (ritual bath) following major ritual impurity?

A: Minor Ritual Impurity is that which nullifies Wudu' (ablution) only, like sleeping, urination, eating camel meat and such like, whereas Major Ritual Impurity is that which necessitates performing Ghusl, like when Maniy is emitted in spurts accompanied with feelings of pleasure, and when the tip of the penis penetrates into the vulva. In case a man has a sexual dream and sees Maniy, even if one drop, it is obligatory on him to perform Ghusl.

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Fatwa no. 13089

Q: Are there certain Ayahs (Qur'anic verses) that should be recited for refuge and protection on contracting marriage or newborn naming? Please, give me a full detailed answer. Also, are there certain Ayahs to be recited when taking a Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge)?

(Part No. 5; Page No. 296)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: It is Mustahab (desirable) that a marriage contract be preceded by the sermon narrated by Ibn Mas'ud (may Allah be pleased with him) regarding which he said: (The Messenger of Allah (peace be upon him) taught us to say the Tashahhud (Testification of faith) when in need of something (in the following form): Ina al-hamda li-Allaahi nasta'inahu wa nastaghfiruhu, wa na'udhu bihi min shururi anfusinaa wa sayi'ati a'malinaa. Man yahdih Allaahu falaa mudilla lahu wa man yudlil falaa haadiya lahu. Wa ashhadu an la ilaha illa-Allaah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu [Verily, all praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evils of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger]. Thereafter, one should recite the following three Ayahs (saying what means): (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].) Allah (may He be Exalted) said: (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.) Allah (may He be Exalted) said: (O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.) (He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).)) Related by Al-Tirmidhy. It is also related by Abu Dawud, Al-Nasa'iy, Al-Hakim and Al-Bayhaqy.

Second: It is Sunnah (a commendable act following the example of the Prophet) that you give a newborn baby a good name on the seventh day of birth. It is also Sunnah that you slaughter as 'Aqiqah (sacrifice for a newborn) two equal ewes for a male newborn and a ewe for a female newborn preferably on the seventh day of birth. This is supported by the Hadith related by Abu Dawud, Al-Nasa'iy, Ibn Majah and Al-Tirmidhy on the authority of Samurah

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(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("Every child is in pledge for his 'Aqiqah which should be slaughtered on his behalf on the seventh day of birth, his

head should be shaved and he should be named.") The Hadith is classed by Al-Tirmidhy as Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Third: It is prescribed before taking Ghusl following major ritual impurity to say Tasmiyah ("Bismillah [In the Name of Allah]"), then to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) like that performed for Salah (prayer). Then one should take Ghusl to purify themselves from Janabah (major ritual impurity related to sexual discharge) and then say after finishing, "I bear witness that there is no god except Allah Alone, without associate, and I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves." The latter utterance of Dhikr (Remembrance of Allah) should be said after each Wudu' and obligatory Ghusl. However, there are no certain Ayahs to be recited on giving a newborn a name or on taking a Ghusl after being in a state of major ritual impurity.

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The twelfth question of Fatwa no. 19896

Q: If a woman discharges a liquid without sexual intercourse or a sexual dream, should she perform Ghusl (ritual bath following major ritual impurity)? Do women have the same secretions as men; Maniy (sperm/vaginal fluids), Madhy (thin white viscid fluid secreted when having sexual thoughts or desire), and Wadiy (a thick white secretion discharged after urination)? Or does she have to perform Ghusl regardless of the kind of discharges that come out of her?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If Maniy comes out from a woman with feelings of sexual excitement and pleasure, she is required to make Ghusl even if she does not have sexual intercourse or a sexual dream.

(Part No. 5; Page No. 298)

If Madhy comes out of her, she has to wash her private parts, and if Wadiy comes out of her, it is subject to the same rulings as urine and she has to wash it away. So the secretions of a woman fall into the same categories as those secreted by a man, and she is obliged to perform Wudu' (ablution) if she wants to perform the acts of worship that necessitate Taharah (ritual purification), such as Salah (prayer) and others.

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The fifth question of Fatwa no. 9345

Q: Is someone who is Junub (in a state of major ritual impurity) allowed to sleep without performing Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no sin if one who is Junub sleeps in this state without performing Wudu'. Yet, it is preferable to perform Wudu' before going to bed because the Prophet (peace be upon him) did that and commanded to do so.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2550

Q: Someone told me if a Muslim has conjugal intercourse, it is obligatory that he should urinate before performing Ghusl (ritual bath); otherwise he will remain Junub (in a state of major ritual impurity). This is because there will still be some Maniy (spermatic fluid) in his penis that can only removed by urination. What is your opinion on this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Ghusl is valid without the urination. However, if a man urinates after performing Ghusl and some Maniy comes out along with the urine or alone, but without desire, it is not required to perform Ghusl again. It is sufficient just to perform Istinja' (cleansing the private parts with water after urination or defecation) and the Islamically prescribed Wudu' (ablution).

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The second question from Fatwa no. 13466

Q: If a man has a wet dream after offering Fajr (Dawn) Prayer during Ramadan, should he perform Ghusl (ritual bath following major ritual impurity) immediately, although there is plenty of time to sleep and rest, since there is no Salah (prayer) due? Please answer us, may Allah reward and protect you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 300)

It is not Wajib (obligatory) on anyone who has a wet dream after offering Fajr Prayer to perform Ghusl until before the time of Zhuhr (Noon) Prayer.

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The second question of Fatwa no. 13498 Q: If a man has sexual intercourse with his wife and after performing Ghusl (ritual bath) following major ritual impurity, Maniy (spermatic fluid) is discharged with urine. Should he repeat the Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who performs Ghusl following major ritual impurity and discharges Maniy afterwards, his Ghusl is sufficient and there is no need to repeat it. However, it is obligatory to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution).

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9836

The second question of Fatwa no. 9836

Q: What is the ruling on discharging Maniy (spermatic fluid) upon looking at a woman lustfully? Should one perform Ghusl (ritual bath following major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mention, you should perform Ghusl.

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The second question of Fatwa no. 8817

Q 2: I am married. Once I slept and had a sexual dream. I saw in the dream that I had intercourse. When I woke up, I took a bath and washed my private parts, then slept with my wife and had intercourse. Am I sinful?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! If the reality is as you mentioned, you are not sinful for having a sexual dream. You should perform Ghusl (ritual bath following major ritual impurity). You should also perform Ghusl after having intercourse with your wife. There is no harm if you delay performing Ghusl until you have intercourse with your wife and then perform one Ghusl for both the sexual dream and intercourse.

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The second question of Fatwa no. 11115

Q 2: I had a sexual dream two days after performing an operation, but I did not perform Ghusl (ritual bath following major ritual impurity) lest I should be harmed. I did not consult the doctor about this matter. I took some pebbles from the hospital yard and performed Istijmar (cleansing the private parts with a hard material) with them. I was able to perform Wudu' (ablution) and at the same time performed Tayammum (dry ablution) in place of Ghusl. I kept doing this for two days and then took a bath. However, I continued performing Wudu' and Tayammum because the water did not reach my whole body. Was I right in what I did? Should I repeat Salah I performed during this period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is impermissible not to wash your whole body after having a sexual dream. Rather, you should have performed Ghusl and avoided the operated part of your body, which you feared might be harmed. Thus, you have to repeat the Salah you performed before having Ghusl and you are allowed to perform Tayammum on the operated part of your body that which water has not reached because of the operation.

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The first question of Fatwa no. 11112

Q: What is the ruling on discharging one drop of Maniy (spermatic fluid) out of sexual desire? Does this count as a state of Janabah (major ritual impurity related to sexual discharge) that requires performing Ghusl (ritual bath) or just the ordinary Wudu' (ablution), bearing in mind that no sexual intercourse took place?

A: All praise be to Allah alone and peace and blessings be upon the Messenger, his family, and Companions.

If Maniy is discharged in a spurt out of desire, Ghusl is required, even if the discharged is one drop and without having sexual intercourse. It is not sufficient to perform Wudu' in such a case, but it becomes necessary to perform Ghusl.

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Fatwa no. 12102 Q: I am a sixteen years old youth who is about to attain puberty. Every morning or every other morning, I wake up at the time of Fajr (Dawn) Prayer to find I have had a wet dream, like sexually mature men. I go to the Masjid (mosque), perform Wudu' (ablution), and pray without performing Ghusl (ritual bath following major ritual impurity), either because there is usually no time, or because of the cold weather. I am not sure if my Salah (prayer) is accepted while I am in this state.

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Is it permissible to offer Salah while in this state without performing Ghusl? What can I do to stop having these wet dreams? Please answer me as soon as possible, may Allah guide you to all that is good.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Having a wet dream accompanied by discharging Maniy (spermatic fluid) obligates performing Ghusl, even if it happens repeatedly. It is not sufficient just to perform Wudu' after having a wet dream in order to pray; it is obligatory to perform a complete bathing of the whole body. Consequently, anyone who prays without performing Ghusl has to repeat the prayer.

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Fatwa no. 13138

Q: If I have a wet dream while traveling and there is water but there is no place to perform Ghusl (ritual bath following major ritual impurity), what should I do regarding Salah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You should make Ghusl if you discharge Maniy (spermatic fluid) in a wet dream. Having no place to perform Ghusl is not an excuse, as you can ask one of your friends to screen you with a mantle, for example, so that you can make Ghusl.

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The second question of Fatwa no. 13124

Q: Sometimes I may have wet dreams at night. However, the cold is severe as well known. So I go to school without performing Ghusl (complete ritual bath) and then I recite Qur'an and offer Fajr (Dawn) and Zhuhr (Noon) Prayers while I am Najis (ritually impure), is there any sin on me regarding what I have mentioned?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You must perform Ghusl after having a wet dream if you see Maniy (spermatic fluid) and you can heat water. You must make up for the Salah (prayer) performed without taking Ghusl. It is not permissible for you to touch the Mus-haf (copy of the Qur'an) while you are Junub (in a state of major ritual impurity) or to recite the Qur'an before Ghusl.

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The second question of Fatwa no. 9891

Q: Is it obligatory upon a person who had a wet dream to perform Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge)? How can he do this Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Such a person is obliged to do Ghusl if the ejaculation of semen takes place as a result of wet dreaming. With regard to how to do Ghusl, it would be sufficient if he makes water reach all parts of his body. Yet, it is preferable that he should wash his private parts and anywhere else that the impurity had reached, perform complete Wudu' (ablution), run wet fingers through the hair, making sure that water reaches the root and then pour three scoops of water over his head and over the rest of his body.

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The second and third questions of Fatwa no. 8541

Q: I had a sexual dream that left my underpants wet. When I got up for Fajr (Dawn) Prayer, I just washed the traces of Maniy (spermatic fluid), performed Wudu' (ablution), offered the Fajr Prayer, and recited the Qur'an. When the daytime arrived, I began to doubt the rightness of what I did, so I performed Ghusl (ritual bath) from Janabah (major ritual impurity related to sexual discharge) and repeated my Salah (Prayer) again. What is the ruling on this?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, and you noticed traces of Maniy when you woke up from sleep, it is wrong to delay Ghusl, and offer Salah and recite the Qur'an while you are Junub (in a state of major ritual impurity). You, therefore, have to repent to Allah (Exalted be He) for what you did and not to repeat it ever again. Since you took Ghusl and redid the Salah which you offered before taking Ghusl, you do not need to do anything else.

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Q: I woke up before I ejaculated during a wet dream, then I suppressed the Maniy (spermatic fluid) so it would not come on my clothes. After that I let the discharge out in the toilet. Am I obliged to make Ghusl (ritual bath) or do I just have to perform Wudu' (ablution) to be able to offer Salah (Prayer) and recite the Qur'an?

A: You have to make Ghusl whether you discharged the Maniy on your clothes or in the toilet, because the ruling of making Ghusl after wet dreams is dependent on the discharge of Maniy. The Prophet (peace be upon him) said: ("Water (Ghusl) is only for water (emission of Maniy).") Also, he (peace be upon him) answered Um Sulaym (may Allah be pleased with her) when she asked him saying: ("Verily, Allah is not shy of (informing of) the truth. Does a woman have to do Ghusl if she has a wet dream?" He (peace be upon him) said, "Yes, if she sees the water (i.e. discharge).") .

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The second question of Fatwa no. 8459

Q: Everyday when I wake up I find some fluid which means I am in a state of Janabah (major ritual impurity related to sexual discharge). What should I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If it is Maniy (spermatic fluid), you have to make Ghusl (ritual bath following major ritual impurity), although spermatic fluid itself is not Najis (impure), according to the more correct of the two opinions held by the scholars. However, if it is Madhy (thin white viscid fluid secreted when having sexual thoughts or desire), then you have to wash your penis, testicles and the parts of your body and clothes which the fluid besmeared, but you are not required to make Ghusl.

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Fatwa no. 7770

Q: Several months ago, I got married to my cousin. Because of our intense love towards each other we often sleep while we are naked and hugging. I would like to know in which of the following cases, when we sleep together, that I can offer Fajr (Dawn) Prayer without making Ghusl (ritual bath):

(1)

The sexual organs do not touch each other;

(2)

The sexual organs only touch each other;

(3)

The sexual organs touch each other and one or both of us ejaculate Madhy (thin white viscid fluid secreted when having sexual thoughts or desire).

I hope that your Eminence could provide me with a detailed answer to the above-mentioned questions.

I express my warm thanks and appreciation to you. May Allah protect you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you have mentioned, you do not have to make Ghusl in the first case. Also, in the second case you do not have to make Ghusl as long as the glans of your penis does not penetrate the vulva. Otherwise, you have to make Ghusl. The ruling for the third case is like that of the second case, but the man must wash his penis and testicles for the discharge of Madhy and the woman has to wash her vagina if she also discharged Madhy.

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second and third questions of Fatwa no. 8780

Q: Sometimes I have a flow of Maniy (spermatic fluid) while defecating without my penis being erect. Should I perform Ghusl (ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, you do not have to perform Ghusl. Ghusl is obligatory when Maniy is discharged out of sexual desire.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: If a person wakes up and finds fluid, is it obligatory to make Ghusl (ritual bath) following sexual dreaming, even though he did not see himself with someone in the dream?

A: If what he finds is Maniy (spermatic fluid), he has to make Ghusl whether or not he has seen someone in the dream.

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The second question of Fatwa no. 8891

Q: What is the ruling on the yellow discharge flowing from a virgin or a married woman's vagina without having a sexual dream? Does she have to perform Ghusl (ritual bath following major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If this discharge is Madhy (thin white viscid fluid secreted when having sexual thoughts or desire), she does not have to perform Ghusl. If it is Maniy (vaginal secretion), and it is discharged out of desire or after a sexual dream, she should perform Ghusl.

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The third question of Fatwa no. 9847

Q: Is it obligatory upon a woman to make Ghusl (ritual bath) if she discharges Maniy (vaginal secretion) out of sexual desire but without having intercourse?

A: All praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family and Companions.

If a woman discharges Maniy (vaginal secretion) with feelings of pleasure, she has to make Ghusl.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3377

Q: What should a woman do if she dreamt that she had sex with a man?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no sin on man if he sees in his dream that he is having sexual intercourse with a woman or on woman if she sees in her dream a man having intercourse with her. This is because they are not held accountable before Allah (Exalted be He) for what they experience during sleep because it is something out of their hand to prevent. Allah (Exalted be He) does not charge a soul beyond its capacity. It is also authentically reported that the Prophet (peace be upon him) said: ("The Pen is lifted (is stopped from recording the deeds) of three: a sleeper until he awakes, a child until he attains puberty and a lunatic until he regains reason.") Related by Ahmad, Abu Dawud, Al-Nasa'iy, and Al-Hakim who said: the hadith is in accordance with the conditions of Al-Bukhari and Muslim. However, it is obligatory upon the person who has such a dream to take Ghusl (ritual bath) if Maniy (sperm/vaginal secretions) is discharged.

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 2309

Q: Is it permissible for a person to sleep while Junub (in a state of major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for a person to sleep while Junub, yet it is preferable and more appropriate before going to sleep following Janabah (major ritual impurity related to sexual discharge) to wash one's private parts and perform Wudu' (ablution) like that performed for Salah (prayer). This is supported by the Hadith reported by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah) on the authority of 'Aishah (may Allah be pleased with her) that she said: ("When the Prophet (peace be upon him) wanted to sleep while he was Junub, he would wash his private parts and perform Wudu' like that for Salah.")

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(Part No. 5; Page No. 313)

The third question of Fatwa no. 4503

Q: Is it permissible for a husband to make Ghusl (ritual bath) with his wife?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. It is permissible for the husband to take Ghusl after Janabah (major ritual impurity related to sexual discharge) with his wife from the same vessel. This ruling is substantiated by a Hadith narrated by Ibn 'Abbas (may Allah be pleased with them both) who said: ("The Messenger of Allah (peace be upon him) used to bathe with the water left over from Maymunah.") (Related by Ahmad and Muslim). Ibn 'Abbas (may Allah be pleased with him) reported from Maymunah (may Allah be pleased with her) that she said: ("The Messenger of Allah (peace be upon him) performed Wudu' (ablution) with the water left over from her Ghusl after major ritual impurity.") (Related by Ahmad, Ibn Majah). Ibn 'Abbas (may Allah be pleased with them both) also said: ("One of the wives of the Prophet (peace be upon him) took a bath from a large bowl. The Prophet (peace be upon him) wanted to perform Wudu' (ablution) or take a bath from it. She said to him, 'O Messenger of Allah! Verily, I was Junub (in a state of major ritual impurity).' The Messenger of Allah (peace be upon him) said, 'Verily, water does not become Junub (i.e. ritually impure).'") (Related by Ahmad, Abu Dawud, Al-Nasa'iy and Al-Tirmidhy who classed it as Hasan (Good) Sahih (authentic) Hadith) Abu Dawud, and Al-Nasa'iy reported the Hadith of the man who was in the company of the Prophet (peace be upon him) and said: ("The Messenger of Allah (peace be upon him) forbade that woman should bathe with the water left over from man, and man with the water left over from woman. They should both scoop the water together.") Al-Hafiz ibn Hajar stated in his book "Fatah Al-Bari" that this Hadith is narrated by Abu Dawud and Al-Nasa'iy and its Isnad (chain of narrators) is authentic.

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Moreover, Al-Bukhari and Muslim reported on the authority of Um Salamah (may Allah be pleased with her) that she said: ("The Prophet (peace be upon him) and I used to take Ghusl from one vessel after Janabah (major ritual impurity related to sexual discharge).") Also, they reported that 'Aishah (may Allah be pleased with her) said: ("The Messenger of Allah (peace be upon him) and I used to take Ghusl after Janabah from one vessel and we would take turns scooping the water out of it.") (Agreed upon by Al-Bukhari and Muslim) According to another wording reported by Al-Nasa'iy: ("...from one vessel out of which we scooped the water together.") According to the narration of Muslim, the Hadith reads: (...from one vessel placed between me and him. He would hasten and take before me until I would say, "Leave some for me, leave some for me.") According to the wording of Al-Nasa'iy, the Hadith reads: (...from one vessel and he would hasten to take before me and I would hasten to take before him until he would say, "Leave some for me!" and I would say, "Leave some for me!")

Accordingly, it is clear from the above-mentioned Hadiths that it is permissible for a husband and his wife to make Ghusl together from the same container of water. Also, there is nothing wrong if one of

the spouses makes Ghusl or performs Wudu' with the water left over from the other spouse. However, it is better not to do so as long as other water is available so as to reconcile all the Hadiths stated in this regard.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 9881

Q: Should the woman perform Ghusl (ritual bath) if she inserts her finger into her vagina while making Istinja' (cleansing the private parts with water after urination or defecation), applying

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ointment, or inserting a pessary; or if a female doctor inserts a diagnostic instrument or her finger during medical examination? And if this happens during the daytime in Ramadan, should she break her Sawm (Fast) and make up for it later?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In any of the above-mentioned cases, the woman does not have to perform Ghusl (ritual bath) because of Janabah (major ritual impurity related to sexual discharge) nor does it invalidate her Sawm.

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The first question of Fatwa no. 11029

Q: Can soap be used during Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge) and why?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Ghusl following major ritual impurity must be performed using water; it is not obligatory to use during it a cleansing substance like soap or similar products, which is what is established by the Sunnah (whatever is reported from the Prophet, peace be upon him). However if soap or similar cleansing agents is used, there is nothing wrong with that.

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The sixth question of Fatwa no. 6471

Q: A man had conjugal intercourse, after which he went to defecate. In the process of Taharah (ritual purification) should he begin first with the Istinja' (cleansing the private parts with water) required to be performed after answering the call of nature or with that required after sexual intercourse?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is sufficient to perform one Istinja' for both his defecation and having sexual intercourse and then make Ghusl (ritual bath) to cleanse himself after sexual intercourse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4481

Q: Should a midwife perform Ghusl (ritual bath) after childbirth assistance or is Wudu' (ablution) sufficient?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Neither Ghusl nor Wudu' is required of a midwife as a result of her assisting a pregnant woman during delivery. She must only wash off the Najasah (impurities) - as blood or the like - that may have soiled parts of her body and clothing, when she wants to perform Salah (Prayer). However, her Wudu' will be invalidated in case she touches the vulva of the pregnant woman during delivery.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6149

Q: Is it obligatory to perform Ghusl (ritual bath) after sincere Tawbah (repentance to Allah)? Are there supplications reported from the Prophet (peace be upon him) to be said during these times?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

No Ghusl is required after sincere Tawbah from sins, because the basic principle is that it is not prescribed by Shari'ah (Islamic law), and we do not know of any evidence stipulating the contrary, unless it is Tawbah after renouncing Kufr (disbelief). In such a case, it is prescribed for whoever converts to Islam to perform Ghusl, because the Prophet (peace be upon him) commanded Qays Ibn 'Asim to do this when he converted to Islam. Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, and Al-Nasa'iy and it was classed as Sahih (authentic) by Ibn Al-Sakan.

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Fatwa no. 1822

Q: Is Ghusl (ritual bath) required of a person who washes the body of a dead person?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Imam Ahmad and the Compilers of Sunnan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) reported from several chains of narration that the Messenger of Allah (peace be upon him) said: ("Anyone who washes a dead body should perform Ghusl (ritual bath).")

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Though all chains of narration of this Hadith have been subject to scholarly dispute, it is sometimes relied upon as evidence of the desirability to perform Ghusl after washing the dead. However, it is not obligatory on the one who washed the body of a dead person to perform Ghusl, because the Hadith mentioned has been classified as Da'if (weak). It is, however, desirable for a person who washes the body of a dead person to perform Ghusl. This is supported by the Hadith reported by Abu Dawud and classified as Sahih (authentic) by Ibn Khuzaymah on the authority of 'Aishah (may Allah be pleased with her) that she said: ("The Prophet (peace be upon him) would take a bath because of four things: Janabah (major ritual impurity), on Friday, for cupping and after washing a dead body.")

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The seventh question of Fatwa no. 4679

Q: Is it permissible for a man and his wife after having conjugal intercourse to touch anything before taking Ghusl (ritual bath)? In such a case, does whatever they touch become Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible for someone who is Junub (in a state of major ritual impurity), whether man or woman, to touch different things like clothes, plates, pots, etc before taking Ghusl (ritual bath). A Junub person is not Najis and so nothing is defiled by their touch. This is supported by the authentic Hadith which is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that: ("The Prophet (peace be upon him) once met him on one of the paths of Madinah while he was Junub (in a state of major ritual impurity), so he slipped away to take a bath.

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The Prophet of Allah (peace be upon him) searched for him and when he came, he asked him, 'Where have you been, O Abu Hurayrah?' Abu Hurayrah replied, 'O Messenger of Allah, you met me when I was Junub, so I disliked sitting in your company before taking a bath.' The Messenger of Allah (peace be upon him) said, 'Subhan Allah (Glorified be Allah)! A believer never becomes Najis (impure).'")

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Fatwa no. 13540

Q: Is the semen from which man is created pure or not? If it is not impure what is the wisdom behind Ghusl (ritual bath following major ritual impurity)? Is it prohibited to delay Ghusl until the morning in winter for fear of the cold weather?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The sound opinion is that semen is pure. When it is ejaculated in spurts from a person lustfully through sexual intercourse or a wet dream, Ghusl is compulsory. It is permissible to delay it until morning. A person should take Ghusl to offer Fajr (Dawn) Prayer in its due time. It is not permissible to delay it until the prayer due time is over.

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Fatwa no. 1191

Q: Is there a difference between men's and women's Ghusl (ritual bath) following major ritual impurity? Does a woman need to loosen her hair to wash it, or it is sufficient for her to pour three handfuls of water on her hair as narrated in the Hadith? What is the difference between the Ghusl of Janabah (major ritual impurity related to sexual discharge) and that of menstruation?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no difference between men and women in terms of the way Ghusl is performed, and neither of them needs to loose his / her hair to wash it, rather it is sufficient to pour three handfuls of water on the head, then to pour the water over the whole body, for the Hadith narrated on the authority of Um Salamah (may Allah be pleased with her) that she told the Prophet (peace be upon him): ("I am a woman who tightly braids her hair, should I undo it to take Ghusl after Janabah?" He (peace be upon him) said, "No, It is enough for you to pour three handfuls of water over your head and then all over yourself. That will purify you.") (Narrated by Muslim). If there are Sidr (lotus jujube: an important source of natural dyes), or Henna (A reddish-orange dyestuff prepared from the dried and ground leaves of this plant, used as a cosmetic dye), or similar substances on the woman's or man's hair that prevent water from reaching the scalp, it should be removed. However, if these dyes are lightly applied to the hair that they do not prevent water from reaching the scalp, then there is no need to remove them.

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Scholars have controversial opinions whether a woman should loosen her hair during the Ghusl taken after menstruation ceases or not. However, the most correct opinion is that it is not obligatory for a woman to loosen her hair. This opinion is supported by some versions of the Hadith of Um Salamah reported in Sahih Muslim that she said to the Prophet (peace be upon him): ("I am a woman who tightly braids her hair, should I undo it to take Ghusl after Janabah or (completion of) menstruation?" He (peace be upon him) said, "No, it is enough for you to pour three handfuls of water over your head and then all over yourself. That will purify you.") This version is evidence that a woman is not obliged to loosen her hair while taking Ghusl from menstruation or Janabah. Nevertheless, it is better for her to loosen it while performing Ghusl after menstruation as a precautional procedure to avoid the difference of opinions among the scholars and reconcile the evidence.

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The fourth question of Fatwa no. 264

Q: A person who is Junub (in a state of major ritual impurity) went down a stream, a well, or the sea with the intention of bathing himself following Janabah (major ritual impurity related to sexual discharge). Will doing so be sufficient for him?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Doing so will be sufficient for him if there is much water, enough to hold two pitchers (equivalent to about 95.62 liters) or more. It was reported that Ibn 'Umar said, "I heard the Messenger of Allah (peace be upon him) when he was asked about desert water frequented by beasts of prey and animals, he (peace be upon him) said:

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("When there is enough water to fill two pitchers (equivalent to about 95.62 liters), it carries no impurity.") This Hadith was reported by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). According to the wording of the narration reported by Ibn Majah and Ahmad: ("Nothing defiles it.")

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The twelfth and the fifteenth questions from Fatwa no. 5512

Q: There is a Muslim brother who is in such an unhealthy state that he discharges Maniy (spermatic fluid) many times on a daily basis with or without sexual excitement. It may also take place in the Masjid (mosque). What is the ruling on such a case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In case one discharges Maniy out of sexual excitement, he should leave the Masjid, if it takes place while inside it, and then take a Ghusl (ritual bath) to cleanse himself from Janabah (major ritual impurity related to sexual discharge). However, in case Maniy is discharged not due to sexual excitement, neither leaving the Masjid nor taking a Ghusl is required. This person will have to perform Wudu' (ablution) at the time of every Salah (prayer) after performing Istinja' (cleansing the private parts with water) and to protect the Masjid from being contaminated by the fluid he discharges while in it.

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Q: Does the woman who has long, unbraided hair come under the same ruling as the woman who has braided hair when performing Ghusl (ritual bath) following major ritual impurity, or does she have to wash all of her hair?

A: A woman who is Junub (in a state of major ritual impurity) or who has finished her menstrual period must wash all of her body and hair with water, with the intention of Taharah (ritual purification), whether her hair is long or short, braided or unbraided.

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The fourth question of Fatwa no. 3225

Q: Would it be acceptable for a person who performs Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge) if he makes the water reach all parts of his body without rubbing it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Neither Wudu' (ablution) nor Ghusl necessitates rubbing the whole body or the parts that must be washed, according to the more correct of the two views held by the scholars. So, it would be sufficient for a person who is Junub (in a state of major ritual impurity) to make the water reach all parts of their body. In case of performing Wudu', the water should reach all the parts required to be washed during Wudu'. Yet, while doing Ghusl, the person should wash his private parts and anywhere else that the impurity had reached, perform complete Wudu', and then pour water over the rest of his body.

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It should be noted that neither one who is Junub is Najas (impure) nor Janabah is Najasah (impurity). In this regard, it is authentically reported that the Prophet (peace be upon him) said: ("A believer never becomes Najis (impure).")

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The first question of Fatwa no. 13420

Q: There is a dutiful husband whose wife does not properly perform Ghusl (ritual bath) after Janabah (major ritual impurity related to sexual discharge). She just lets water pour down her body but no water reaches her head. Is there any sin on the husband if he continues to have intercourse with her?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is the duty of that husband to advise his wife and show her the proper method of performing Ghusl from Janabah and that she should pour water over her head even if her hair is tied up. It is authentically reported from the Prophet (peace be upon him) in the Hadith narrated by Um Salamah (may Allah be pleased with her) that she said: ("O Messenger of Allah, I am a woman who keeps her hair tightly braided, should I undo it to take Ghusl after Janabah?" He (peace be upon him) said, "No, it is enough for you to pour three handfuls of water over your head and then all over yourself. That will purify you.") (Related by Imam Muslim in his Sahih [Authentic Hadith Book])

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The second question of Fatwa no. 5211

Q: Is Ghusl (ritual bath) enough to remove Janabah (major ritual impurity related to sexual discharge) or is Wudu' (ablution) also necessary? Is it necessary to use soap in washing the body or not? What is the ruling if there is no soap available?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Using water to remove major ritual impurity is enough. The adequate Ghusl is to have the intention to remove ritual impurity, utter Tasmiyah (saying, "Bismillah [In the Name of Allah]"), and pour water over the entire body once. The perfect Ghusl is to have the intention, utter Tasmiyah, wash the hands, then the private parts and anywhere else that is contaminated with impurity and perform Wudu' as if a person is going to pray. Then, pour water three times over the head, and pour water over the entire body moving the hands to wash the body. Wash the right side first then the left side. Finally, wash the feet in another place, following the example of the Prophet (peace be upon him). Using soap or other cleansing agents is not required, water alone is sufficient.

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The third question of Fatwa no. 8801

Q: After taking Ghusl (ritual bath following major ritual impurity), and while I was still wet, I discovered that part of my body was not touched by the shower water. Is it sufficient to pour water on this part instead of repeating Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you find that water has not reached some part of your body and you washed it before your body dries, your Ghusl is valid in this case.

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The second question of Fatwa no. 4213

Q: Does taking Ghusl (ritual bath following major ritual impurity) exempt a person from Wudu' (ablution), given that the person intends to offer Salah (Prayer) after Ghusl, or should they perform Wudu' besides Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, Ghusl is enough; it makes up for Wudu' if a person intends to do both. They can offer Salah as long as they do not invalidate their Wudu'. If they intend to perform Ghusl only, it does not make up for Wudu', according to the most correct opinion of scholars. It was authentically reported from the Prophet (peace be upon him) that he said, ("Actions depend upon intentions,

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and every person shall have but that which they have intended.") However, it is better for a person who is Junub (in a state of major ritual impurity) to begin with washing their private parts, performing Wudu', and then performing Ghusl by pouring water all over their body, following the example of the Prophet (peace be upon him).

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The tenth question of Fatwa no. 5612

Q: What kind of water is preferable to use when performing Ghusl (ritual bath) due to Janabah (major ritual impurity related to sexual discharge), hot or cold water? What about a person who cannot use cold water?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A Muslim can use cold or hot water as suits them best. This issue is very flexible and the Religion of Allah is easiness. Allah (Exalted be He) says (what means): ﴿Allâh intends for you ease, and He does not want to make things difficult for you.﴾

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The fourteenth question of Fatwa no. 8859

Q: What is the ruling on reciting the Qur'an while being in a state of Janabah (major ritual impurity related to sexual discharge), whether from memory or from the Mus-haf (copy of the Qur'an)? What is the ruling on passing through the Masjid (mosque) for a person who is in a state of major ritual impurity?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is impermissible for a person who is Junub (in a state of major ritual impurity) to recite the Qur'an before performing Ghusl (ritual bath following major ritual impurity), whether from the Mus-haf or from memory. Moreover, they are not allowed to read from the Mus-haf unless they are in a state of full Taharah (ritual purification), whether from major or minor ritual impurity.

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The fifth question of Fatwa no. 6522

Q: Is taking Ghusl (ritual bath) following major ritual impurity compensatory for Ghusl on Friday or after menstruation or postpartum period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In case it is obligatory for a person to have more than one Ghusl, only one Ghusl is sufficient for all states if they intend to eliminate the reasons necessitating Ghusl and thus be able to perform Salah (prayer) and other acts of worship necessitating Taharah (ritual purification), such as Tawaf (circumambulation around the Ka'bah). This is because the Prophet (peace be upon him) said: ("Actions depend upon intentions, and every person shall have but that which they have intended."

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) (Agreed upon by Al-Bukhari and Muslim). In fact, the objective behind taking Ghusl on Friday is already met by taking Ghusl because of major ritual impurity on the same day.

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Chapter on Tayammum

(Part No. 5; Page No. 331)

The third question of Fatwa no. 7559

Q: What is the ruling on Tayammum (dry ablution with clean earth)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a Muslim cannot find water (to perform ablution), cannot use water, or risks being physically harmed if they use water, performing Tayammum becomes Wajib (obligatory).

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Fatwa no. 1180

Q: We are a group of Bedouins living in the desert and the nearest available source of water is fifty kilometers away. We carry water on our vehicles for our families to use and our camels and cattle to drink. Is it obligatory on us to perform Wudu' (ablution) and Ghusl (ritual bath) following major ritual impurity, although some houses are inhabited by ten or more people? Is it permissible for us to perform Tayammum (dry ablution with clean earth) instead? Please, answer us.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Allah (Exalted be He) has made it obligatory to perform Wudu' and Ghusl when water is available, and He also made it obligatory to perform Tayammum when water is not available or when it is difficult to use due to an illness or the like. Allah (Exalted be He) says (what means), ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾

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Since you obtain water for camels and cattle, then water is available. Consequently, performing Wudu' and Ghusl is obligatory on you. Living in the desert with the nearest water source fifty kilometers away is not a valid excuse to perform Tayammum, as long as you can get water on your vehicles for the camels and cattle. Allah knows best.

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Fatwa no. 2045

Q: I live in the desert and the nearest water source is around eighty kilometers away. People here have to water their cattle no matter how far water is. Is it permissible for us to perform Tayammum (dry ablution with clean earth) in case water is far or near?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you already bring water to where you live to water your cattle, it becomes impermissible for you to perform Tayammum,

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for the water is available, even if you bring it for your cattle from a far place.

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Fatwa no. 3196

Q: We have some Bedouin nomads who constantly travel to bring water from a place more than eighty kilometers away from their home. What is the religious ruling regarding them? Are they permitted to shorten Salah (Prayer), and to break their Sawm (Fast) in Ramadan during this travel? Actually, they find difficulty in maintaining Salah and Sawm especially when they go to bring water, as it takes twenty-four hours to do this, then they rest for two or three days before making another journey to the same place. Lastly, is it permissible for them to do Tayammum (dry ablution with clean earth) in this case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Concerning those who travel long distances to bring water, it is permissible for them to shorten Salah and not to observe Sawm during their travel for the distance mentioned in the question. As for Wudu' (ablution), they can perform it using the water they brought for themselves and their cattle. If the amount of water they bring is sometimes so little that they fear the shortage of water will harm them or their cattle, then they are allowed to perform Tayammum in this case.

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Fatwa no. 3943

Q: We live in the desert and it is our habit to move from one place to the other. We are ten families and three of us have tank trucks for fetching the water for everybody as well as for the cattle and camels. Is it permissible for us to perform Tayammum (dry ablution with clean earth) instead of Wudu' (ablution)? The distance to the nearest source of water varies according to where we are.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If water is available, it is obligatory to use it in purifying yourselves, whether in performing Wudu' or Ghusl (ritual bath). However, Tayammum becomes permissible when water is unavailable such as when it is far away or difficult to obtain before the time of Salah (prayer).

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The third question of Fatwa no. 4373

Q: Is it unconditionally permissible to perform Tayammum (dry ablution with clean earth) while traveling even when water is available?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is impermissible for a traveler to perform Tayammum unless they are sick and will be physically harmed by using water, cannot use water, or cannot find water. Allah (Exalted be He) says (what means): ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba ,(i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿ (Surah Al-Nisa', 4:43)

Allah (Exalted be He) also says: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the Ghâ'it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.﴿ (Surah Al-Ma'idah, 5:6).Thus, Allah (Glorified be He) has stipulated that purification with water (Wudu' and Ghusl) is to be substituted by purification with clean earth (Tayammum) in case there is no water. This is because it is authentically reported that the Prophet (peace be upon him) said: ﴾"The whole earth has been made for us a Masjid (place of worship), and its soil has been made for us a purifier in case we cannot find water."﴿

(Related by Muslim). However, it is permissible for the sick, who cannot use water by themselves or even with the help of others or will be physically harmed by using it because of their illness, to perform Tayammum even if water is available. This is because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Fatwa no. 4887

Q: I live in the desert and possess cattle, sheep and camels. These animals are supplied with water through the tank vehicles we have. We have different models of vehicles, the biggest of which are water tank trucks in addition to GMC and Chevrolet models. In case some of us have not performed Wudu' (ablution) or Ghusl (ritual bath) for Salah (Prayer), what is the religious ruling? Also, if we are a company of three persons and only two of the three performed Wudu', can the third person join the prayer for it to be congregational? What is the amount of water, which when present, negates the validity of performing Tayammum (dry ablution with clean earth)? Please enlighten us, may Allah reward you with the best and grant you protection!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee issued a Fatwa on the necessity to use water for Wudu' (ablution) if available. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says (what means): ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

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Taharah (ritual purification) is essentially performed by means of water. In the absence of water, or when it is found but is barely enough for nutrition purposes, or feeding cattle, Tayammum can be performed for Salah, out of Allah's mercy towards His servants and to make things easy for them. If, however, the water tanks mentioned are located in a nearby place, or vehicles for transporting water are available, or one can bring water before the time for Salah ends, then Tayammum becomes invalid and Salah should be repeated if it is performed after Tayammum. Two persons are enough for prayer to be congregational. This is based on the Hadith in which the Prophet (peace be upon him) told Malik ibn Al-Huwayrith and his companion: ﴾"When the time for prayer comes, announce the Adhan (call to Prayer), then the Iqamah (call to start the Prayer) and let the oldest of you lead you in prayer."﴿ (Agreed upon by Al-Bukhari and Muslim). This is the wording reported by Muslim.

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The thirteenth question of Fatwa no. 5019

Q: Is it permissible to perform Tayammum (dry ablution with clean earth) when unable to find sufficient water in the desert to perform Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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The available water should be used as purification for the parts it can suffice to wash, and then make Tayammum for the remaining parts, for Allah (Exalted be He) says (what means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ("When I command you to do something, do as much of it as you can.") (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 8290

Q: What should a person do if they wake up in the morning and find themselves in a state of Janabah (major ritual impurity related to sexual discharge), while the water they have is not sufficient for taking Ghusl (ritual bath) but only for Wudu' (ablution), and it is time for Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a person who is in a state of Janabah does not find enough water to perform Ghusl (ritual bath), they should perform Wudu' with the little water they have, and then perform Tayammum (dry ablution with clean earth) to remove Janabah, if there is little time left, so that they do not delay Salah beyond its due time.

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The first question of Fatwa no. 5921

Q: Are women also obliged to perform Tayammum (dry ablution with clean earth) to offer Salah (Prayer) when there is no water, or is it specific to men?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic principle in the rulings of Shari'ah (Islamic Law) is that they apply for both men and women, except where an exception is mentioned, for Allah (Exalted be He) says (what means), ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.﴿ (Surah Al-Ma'idah, 5: 6). The order of Tayammum stated in the Ayah is general for both men and women. They have the same ruling in this regard; therefore, Tayammum is prescribed for women and men alike, according to the Ijma' (consensus) of scholars.

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The fifth question of Fatwa no. 8482

Q: In a case where someone comes to the Masjid (mosque) after Iqamah (call to start the Prayer) has already been called, is it permissible for them to perform Tayammum (dry ablution with clean earth) to catch the congregational Salah (prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to perform Tayammum (instead of Wudu') to catch the congregational Salah. Taharah (ritual purification) with water must be performed, even if doing so will result in missing the prayer in congregation.

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The second question of Fatwa no. 12354

Q: My mother is incapacitated and aged. Living in a cold region, she cannot perform Wudu' (ablution) especially for offering Fajr (Dawn) Prayer. Is it permissible for her to perform Tayammum (dry ablution with clean earth), bearing in mind that she deems her Salah (prayer) defective when she performs Tayammum and, therefore, repeats it after sunrise?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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Water must be used for Taharah (ritual purification) in winter if there is the ability to heat water, in which case Tayammum is invalid.

May Allah grant us success! May peace and blessings be upon our Prophet **Muhammad,** his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 11504 Q: We live in the desert and I love reciting the Qur'an. However, sometimes and due to the lack of water, I put the Mus-haf (copy of the Qur'an) on the ground, and perform Tayammum (dry ablution with clean earth) before touching it. Is it permissible for a person who has made Tayammum to touch the Qur'an, or not? Please enlighten us, may Allah enlighten you and reward you with good.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a Muslim cannot use or find water, they are permitted to make Tayammum and then to touch the Mus-haf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12797

Q: During the school day and before the Zhuhr (Noon) Prayer, water was cut off in the Masjid (mosque). We knew for sure that there was water in the school but behind one of the locked doors, which is opened only at the end of the school day. We also knew that there was water outside school in a nearby place, what is the ruling on Tayammum (dry ablution with clean earth) in this case, taking into consideration that the school day ends before 'Asr (Afternoon) Prayer by almost one hour and half? Would you kindly tell us the legal opinion on this? May Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Tayammum is not valid in the presence of water at a nearby place. You may delay Salah (prayer) beyond the beginning of its time and wait for water as long as there is time left and the time for Salah is not over yet.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11767

Q: Is it permissible for a person in a state of Janabah (major ritual impurity related to sexual discharge), who has a valid excuse - an illness or an injury - that prevents him from using water in taking Ghusl (ritual bath) to attend the congregational Salah (prayer) in the Masjid (mosque)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If there is an excuse preventing the usage of water for Taharah (ritual purification)

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from major or minor impurity, then a person is permitted to perform Tayammum (dry ablution with clean earth) and to pray in congregation in the Masjid (mosque).

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The second question of Fatwa no. 11291

Q: In case I am traveling, and the time of Zhuhr (Noon) Prayer came, and I had no water to perform Wudu' (ablution), and a distance of two or three hours is to be covered to reach the nearest town before the time of Zhuhr Prayer is over, can I perform Tayammum (dry ablution with clean earth) and offer Salah (Prayer), or must I wait until I reach the town?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the prescribed time for Salah is due, a Mukallaf (person meeting the conditions to be held legally accountable for their actions) must search for water to perform Wudu'. However, if they do not find water, they should perform Tayamum and then offer Salah. They must not wait until they reach the next town, unless they are traveling continuously and halting may delay them. In that case, they may delay Salah to the end of its prescribed time.

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The ninth question of Fatwa no. 6420

Q: Since travelers are permitted to shorten Salah (Prayers) and perform Tayammum (dry ablution with clean earth), are they also permitted to perform one Tayammum for the Five Obligatory Daily Prayers or should they perform Tayammum for every prayer?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is sufficient for them to perform Tayammum once for offering more than one obligatory Salah or supererogatory ones as long as they remain in a state of Taharah (ritual purification) [have not invalidated Tayammum] and cannot find water. This is according to the more correct of the two opinions held by the scholars.

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The second question of Fatwa no. 7756

Q: A man with a swollen hand had a wet dream during his sleep. What should he do if he is unable to take Ghusl (ritual bath following major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

When a person is unable to use water or is harmed by using it due to an illness, he is allowed to perform Tayammum (dry ablution with clean earth) when major and minor ritual impurity take place. This ruling applies to a person who has a wet dream while sleeping if he is unable to use water or is harmed by using it.

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If it is possible for him to wash some parts of his body and apply Tayammum to the others depending on his case and capability, he should do so, for Allah (Exalted be He) says (what means): (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) said: ("When I command you to do something, do as much of it as you can.")

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Fatwa no. 10951 Q: What is the extent of sickness that permits a person to perform Tayammum (dry ablution with clean earth), even if water is available?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The extent of any sickness in which it is permissible for a person to perform Tayammum, is if using water may aggravate the sickness or delay the process of the healing of wounds.

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The first question of Fatwa no. 9397

Q: What should people do if it is so cold that water freezes in pots etc., when they are in a state of major or minor ritual impurity, and water affects them badly and may cause them to contract a fever?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

People in such circumstances are permitted to perform Tayammum (dry ablution with clean earth), for Allah (Exalted be He) says (what means): ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ But in case that they are able to heat water, it is obligatory for them to use it to remove their state of major or minor ritual impurity. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12095

Q: I am a bedridden patient and I cannot move. How can I perform Taharah (ritual purification) to offer Salah (Prayer)? How can I offer Salah itself?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! First: as for Taharah, Muslims should purify themselves with water. If they cannot use it due to an illness or so, they should perform Tayammum (dry ablution with clean earth). If they cannot do it, they are exempted from the duty of Taharah, and they should offer Salah in their current state, as Allah (Exalted be He) says (what means),

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﴾So keep your duty to Allâh and fear Him as much as you can﴿ (Surah Al-Taghabun, 64: 16). He also says, ﴾and has not laid upon you in religion any hardship﴿ (Surah Al-Hajj, 22: 78). As for the urine or feces discharged, it is enough to perform Istijmar (cleansing the private parts with hard material after urination or defecation) with a stone, dry clod of clay or clean wipes for three times or more until the area is clean.

Second: as for Salah, a patient should offer Salah while standing up. If they cannot do it, they should offer it while sitting. If they cannot do it, they should offer it while lying on their side, as was authentically reported from 'Imran ibn Husayn that the Prophet (peace be upon him) said, ﴾"Offer Salah while standing; if you cannot, then while sitting; and if you cannot then while lying on your side."﴿ Allah also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 11359 Q: We live among our relatives who are nomads. We noticed that they perform Tayammum (dry ablution with clean earth) instead of using water without any excuses. What is the ruling in this case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to perform Tayammum as long as water is available and one can use it.

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Performing Tayammum in this case cannot take the place of Wudu' (ablution) or Ghusl (ritual bath).

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The third question of Fatwa no. 8592 Q: Since I was very young, I have been suffering from angina pectoris and internal bleeding;

a-

Will I be rewarded by Allah for being deprived of my youth and good health?

b-

In most cases I perform Tayamum (dry ablution with clean earth) to perform Salah (prayer) because I cannot take a Ghusl (ritual bath). Is this permissible for me?

c-

May I teach youngsters the Qur'an while being ritually impure?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: Reward is contingent upon your patience: if you patiently endure the illness you suffer from, you will be rewarded by Allah. But if you rage and show impatience, you will be deprived of reward.

Second: If the case is as you mentioned, that you cannot take a Ghusl, it is permissible for you to perform Tayammum to cleanse yourself from Janabah (major ritual impurity related to sexual discharge). Third: If you are unable to use water for Taharah (ritual purification) after occurrence of ritual impurity invalidating ablution, Tayammum will be sufficient for you to remove the state of impurity and thus be permitted to touch the Mus-haf (copy of the Qur'an). You may also teach the Qur'an even if you are in a state of minor ritual impurity. However, a person who is Junub (in a state of major ritual impurity) may not touch the Mus-haf, recite the Qur'an or teach it to students until they take a Ghusl.

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The sixth question of Fatwa no. 6522 Q: Does one Tayammum (dry ablution with clean earth) suffice instead of both: Ghusl (ritual bath) and Wudu' (ablution)? Or should a person perform Tayammum twice?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Only one Tayammum is sufficient for all major and minor impurities if the intention is made for that.

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\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 2852 Q: Is it permissible for a traveler who stays for three or six days or even for one year to shorten Salah (Prayers)? Is it permissible to perform Tayammum (dry ablution with clean earth) using stones?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** Travelers who intend to stay in any country for

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more than four days should not shorten Salah. But if they intend to stay less than four days, then they are permitted to shorten Salah.

Secondly: If they need to perform Tayammum, they have to perform it with clean earth. Allah (Exalted be He) says (what means): ﴾perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴿ It means the clean dust of the earth as the Prophet (peace be upon him) said: ("The whole earth has been made for us a Masjid (place of worship), and its soil has been made for us a purifier in case we cannot find water.") (Related by Muslim)

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The second question of Fatwa no. 3534 Q: Is it valid to perform Tayammum (dry ablution with clean earth) by holding a stone as big as an egg and rubbing it over one's hands and face?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic ruling is that Tayammum should be done with pure earth whose dust particles cling to the hands, based on Allah's Saying (which means): ﴿then perform Tayammum with clean earth and rub therewith your faces and hands.﴾

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So, none of it when used can effectuate rubbing unless it has dust particles that cling to the hands.

Moreover, Al-Shafi'y related in his Musnad (Hadith compilation) on the authority of 'Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾"I was given what no other Prophet of Allah before me was given: dust is made for me a purifier ..."﴿ (Related by Ahmad). Had materials other than dust been purifying, the Prophet (peace be upon him) would have mentioned it among the bounties that Allah (Exalted be He) granted him. However, if someone is in a place where there is no dust; it will suffice them to make Tayammum with available sand and the like. As for the stone mentioned in the question, using it will not be sufficient for Tayammum.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5081

Q: I live in a house where there is no dust, and sometimes there is no one to bring me dust. Is it permissible to perform Tayammum (dry ablution with clean earth) using the carpet?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You must perform Tayammum with clean dust if there is no water or if it is difficult to use, as Allah (Exalted be He) says (what means), ﴾then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

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In case you cannot find dust, it will be sufficient for you to perform Tayammum to strike the clean earth, however it be, even if it has no dust on it, as Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11502 Q: My father is around seventy or eighty years old and he is suffering from several illnesses, such as:

asthma, diabetes, and inflammation of the spinal nerves and joints, and he has been bedridden, unable to get out of his bed, for three years now. My question now is:

1.

If he tries to perform Sawm (fasting), he has to break it after half a day as he cannot continue. What should he do during the Sawm of Ramadan?

2.

he can not perform Wudu' (ablution) in the required manner, as he can not sit or stand to do it. What should he do if he wants to perform Salah (Prayer)?

3.

His clothes are never free from Najasah (ritual impurity), such as drops of urine or traces of feces, because he is sometimes doubly incontinent. I hope you that you will reply to my questions.

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A: All Praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family, and Companions. Firstly: If your father is unable to perform the Sawm due to his old age or an incurable disease, it is permissible for him to break his Sawm. He should feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dried dates, rice, or any type of food that is common in your country, for every day that he does not fast during Ramadan.

Secondly: If your father is unable to perform Wudu' by himself or with the help of another person, he can perform Tayammum (dry ablution) with pure earth. Thirdly: If your father is unable to control his urination or change his ritually impure clothing, he should perform Salah as he is able to, removing the Najasah and performing Tayammum for each Salah. If he can wash the Najasah from his clothes by himself or with the help of another person or change his clothing for those that are Tahir (ritually pure) at the time of Salah, this will be required, as Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 9223 Q: Should a person who performs Tayammum (dry ablution with clean earth) wipe his hands and arms reaching his elbows or just his wrists? How many prayers can be offered after performing Tayammum, and how many times must a person strike the ground?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A person who performs Tayammum should wipe the back of each palm with the other, starting from the tips of the fingers to the joint connecting the palm to the forearm; the wrist joint is included in the wiping but not up to the elbows. Furthermore, he is allowed to perform Salah (prayer) with his Tayammum as long as there is no water, and he has not nullified his Wudu' (ablution) in any way. It is preferable in Tayammum that a person strikes the ground once with his hands, then wipe with them his face and palms, due to what is authentically narrated on the authority of 'Ammar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("It would have been sufficient for you to strike the ground with your hands, then to wipe with them your face and (the back of your) palms.")

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The first question of Fatwa no. 4548 Q: The time of Zhuhr (Noon) Prayer was due when I was at a place where there was no water, so I offered Zhuhr Prayer after performing Tayammum (dry ablution with clean earth). After Salah, I was sure that my Tayammum had not been invalidated until the time of 'Asr (Afternoon) Prayer was due, so I offered Salah without performing Tayammum again. Is the second Salah valid or not? Should I perform Tayammum after the time of each prayer is due?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The sound view of scholars is that Tayammum is not invalidated by the end of the prayer time for which a person performed Tayammum; rather it is invalidated when water is present or by the occurrence of any of the nullifiers of Wudu' (ablution).

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The second question of Fatwa no. 13045 Q: If I entered into a state of major or minor ritual impurity but I did not have water, so I performed Tayammum (dry ablution with clean earth), then water became available while I was still ritually pure due to Tayammum. Is Tayammum nullified in that case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic principle in Taharah (ritual purification) is that it must be performed using water. If there is no water or one cannot use it, Tayammum using clean earth is performed instead of it. However, if water is found, Taharah by Tayammum is nullified.

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The first question of Fatwa no. 13036 Q: A ninety year old crippled woman experiences great hardship when performing Wudu' (ablution) and Ghusl (full ritual bath), especially in times of severe cold. Since the place of Wudu' is far, is she permitted to perform either Tayammum (dry ablution with clean earth) for every Salah (prayer) or combine Salahs with one Wudu'?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

If the case is as mentioned, this woman should try to perform Wudu' as her ability allows, even by having water brought to her place if possible. However, if she is not able to do this by herself or with the help of others, it is permissible for her to perform Tayammum, for Allah (may He be Exalted and Glorified) says (what means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ As for urination and defecation, it is sufficient for her to perform Istijmar (cleansing the private parts with solid material after urination or defecation) with a substance that can remove the dirt and cleanse the area such as stones, dry clots of clay or clean tissues. The cleansing process should be performed at least thrice for each of the front and back passages. If three times are not enough, the process should be repeated until the private parts become clean. Also, she is permitted to combine both Zhuhr (Noon) and 'Asr (Afternoon) Prayers at the due time of either one. The same can be done in Maghrib (Sunset) and 'Isha' (Evening) Prayers, as she falls under the same ruling as one who is ill.

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The first question of Fatwa no. 296 Q: A person performed Wudu' (ablution), and because of a wound in his hand that should not be exposed to water, he performed Tayammum (dry ablution with clean earth) for that area. It happened that he once forgot to do Tayamum for the wounded area, but during Salah (Prayer) he remembered, so he performed Tayammum without interrupting the Salah and continued praying. What is the ruling on this Salah? Is it valid or not?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

If one of the body parts required to be washed in Wudu' sustains a wound that must not be washed or wiped with water, as this may worsen the wound or slow the healing, the person should perform Tayammum. If they perform Wudu' and leave the place of the wound, then begin to offer Salah, and remember during Salah that they have not performed Tayammum, they should perform it and restart the Salah, as the part offered before Tayammum is invalid, including Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Accordingly, the commencement of their Salah itself is originally invalid, as Taharah (ritual purification) is a prerequisite for the validity of Salah.

Leaving one of the body parts required to be washed during Wudu' or even an area of it unwashed invalidates Wudu'. When the Prophet (peace be upon him) saw a man on whose foot there was a shiny spot as tiny as a coin, which water has not reached, he (peace be upon him) ordered him to repeat Wudu'.

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When washing and wiping become impossible, as in the case of the questioner, Tayammum should be performed, for Allah (Exalted be He) says (what means): ﴾And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth﴿ Another evidence is the tale of the wounded man related by Abu Dawud on the authority of Jabir that the Prophet (peace be upon him) said: ﴾It would have been sufficient for him to perform Tayammum, wrap or tighten (Musa doubted the exact wording) a piece of cloth around his wound, wipe over it and wash the rest of his body.﴿ Finally, in case the questioner did not repeat that Salah, he should repeat it.

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Fatwa no. 13028

Q: One day at about two O'clock in the afternoon, my mother had an acute nosebleed as a result of a blow. Her nose continued to bleed until half past four. She was taken to the hospital and injected with a nutritive solution.

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The solution ran out at about 5:10 pm, a time when she wanted to offer the 'Asr (Afternoon) Prayer. When the syringe was taken away, she could not make Wudu' (ablution) due to severe complications which made her unable to move her head or even talk. There was no dust in the hospital with which she could make Tayammum (dry ablution with clean earth), and also a restriction against bringing in dust. A sick woman at the hospital suggested that we change her blood stained clothes, then to fold up a carpet on which mother would strike her hands for Tayammum. After she did so, she offered 'Asr Prayer. Is her Salah valid? When it was time for Maghrib (Sunset) Prayer, she was able to go to the bathroom and perform Wudu'. She passed her wet hands three times over her face because there was a medical bandage tied around the nose and the surrounding area. She prayed while assuming a sitting position for a number of days. I used to help her perform Wudu' as she was unable to move her head in any direction. Please enlighten us may Allah benefit you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: the act that your mother performed of hitting the carpet for Tayammum is valid due to the unavailability of clean earth.

Second: passing her hands over the face bandage is also valid. Third: there is nothing wrong with helping your mother perform Wudu'. Fourth: there is nothing wrong with her praying while in a sitting position as she is incapable of standing.

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The fourth question of Fatwa no. 4373

Q: Is it permissible to offer more than one obligatory Salah (prayer) with one Tayammum (dry ablution with clean earth) if nothing occurred to invalidate it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A person who, for a valid excuse justifying performing Tayammum, performs Tayammum to offer one obligatory Salah is entitled to offer another obligatory Salah as long as the valid excuse is still in effect and his Tayammum is not invalidated by one of the nullifiers of Taharah (ritual purification) with water (i.e. Wudu' and Ghusl). This is because Tayammum is a substitute for Taharah with water. Allah (Exalted be He) says (what means): ﴾but He wants to purify you﴿ Moreover, the Prophet (peace be upon him) said: ﴾"The whole earth has been made for me a Masjid (place of worship) and a Tahur (purifier)."﴿

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Fatwa no. 11683

Q: Is it permissible to offer more than one Salah (prayer) with a single Tayammum (dry ablution with clean earth)?

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I could not find water and when the time for Salah was due, I performed Tayammum and offered Salah, then a congregational Salah was held, so I prayed along with them a second time after Tayammum. Is my last Salah valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Salah is valid, because Tayammum, like water, removes Hadath (ritual impurity invalidating ablution), according to the soundest view of scholars.

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Chapter on removing Najasah

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The first and eighth questions of Fatwa no. 3225

Q: If while answering the call of nature, urine splashes out, then the person returns to perform Wudu' (ablution), are the areas over which the urine splashed pure, or must one wet the hand with water and wipe them clean?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Urine is Najis (impure). If a person is soiled with splashes of urine, they should wash the parts of their body or clothes that got soiled with them. It is not sufficient for purification just to wipe them with water. The same applies to the splashes of water that are scattered when pouring water over the urine.

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Q: What is the ruling on a small amount of Najasah (impurity); for example a drop of blood that is similar, in size, to a grain of pearl millet?

A: Nasajah - whether a small or large amount - excluding blood, pus and matter, is not excused. With regard to blood, pus and matter, a small amount of them is excused, if they come out of any part of the body other than the private parts. This is because to avoid a small amount of them will impose difficulty. Allah (Exalted be He) says (what means): ﴾and has not laid upon you in religion any hardship﴿ And: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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The second question of Fatwa no. 2989

Q: Many people use accessories in their homes. If a child, regardless of age, urinates on the rug, will pouring water over the soiled spot purify it and remove Najasah (impurity)? Given that the rug may be large, or it may be a fitted carpet, or there may be large pieces of furniture on it etc.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the child who urinated on the rug is a boy who is not yet eating solid food, it is sufficient to sprinkle water over the area soiled with urine to purify it, until it is thoroughly pervaded by water; it does not have to be wrung or washed. If it is a boy who is eating solid food, or a girl, whether she is eating solid food or not yet, it must be purified by washing, in which case it is sufficient to pour water over the area soiled with Najasah; it is not necessary to remove the rug or wring it out; this is like impurity on the ground, because it is authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), from Anas (may Allah be pleased with him) that (A Bedouin urinated in the Masjid (mosque), so the Prophet (peace be upon him) ordered that a bucket of water be poured over his urine.)

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The first question of Fatwa no. 4125

Q: Is it sufficient to wipe off the Najasah (impurity) that may fall on furniture or carpets three times with a sponge, or what should a Muslim do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not sufficient to just wipe off the Najasah that falls on the domestic items mentioned above; rather, abundant water must be poured over it until it overrides the urine or similar impurity that fell on it. In addition, if the Najasah is solid, it must be removed.

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The third question of Fatwa no. 2217

Q: When we move from one apartment to another - all or most of them with carpeted floors - is it permissible to pray on them regardless of the alcohol that might have been spilled or scattered on them, for not knowing who were the previous tenants, Muslims or non-Muslims?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Taharah (purity) is the basic state of things. No object or place is to be judged Najis (impure) unless we find evidence that it is,

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and we are certain that one of the dictated kinds of Najasah (impurity) is present in that exact place. Without these two conditions, a Muslim can pray anywhere and his Salah (prayer) is valid.

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The first question of Fatwa no. 7835

Q: While performing Wudu' (ablution), should we wash our feet three times like our faces and hands? When we walk, we step on all types of impurities and washing the feet three times is not enough. Some people tell us that washing them more than that exceeds the number stipulated by the Sunnah (whatever is reported from the Prophet). If we wash our feet three times but there is still traces of dirt, is our Wudu' valid? Please tell us the ruling on this matter, may Allah protect you.

A: All praise be to Allah alone and peace and blessings be upon the Messenger, his family, and Companions.

You must wash any wet impurity off your feet before starting to do Wudu', then you can perform Wudu' if you are ritually impure. You should not wash any organ of Wudu' more than three times Member with the exception of the head and ears, for the Sunnah is to wipe them only once.

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The fourth question of Fatwa no. 9040

Q: What is the ruling if someone urinates or defecates, performs Istijmar (cleansing the private parts with hard material after urination or defecation), then they sweat, does this sweat make clothes Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Istijmar must effectuate complete purification of the genital area; once the area is perfectly cleansed from urine or feces, then any perspiration from this area will not defile the clothes touching it, because through performance of this purification process the place is judged to be Tahir (pure).

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Fatwa no. 12747

Q: I need time after urination until it is completed, because drops of urine come out after urinating, so that I can perform Istijmar properly. My question is: If I leave the toilet and wait for the rest of urine, only a few drops, to come out, should I take caution not to let any of these drops touch my body?

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Or in my case the urine that may soil my body or clothes should be overlooked and need not be washed off, taking into consideration that this happens every time I pass urine? Could you kindly give me the legal ruling? Many thanks to you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If drops of urine come out after urination and soil your body or clothes, you must wash the soiled parts, because urine is Najis (impure) and you must perform Istinja' (cleansing the private parts with water after urination or defecation) again.

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The first question of Fatwa no. 627

Q: A mother, after giving birth to a baby boy or girl, hardly leaves her baby and always carries it. It usually happens that the baby urinates. This urine soils her clothes. What should she do in this case? Does the ruling on baby boys differ from the ruling on baby girls in this regard, especially from birth until they reach two years or more? The question is mainly on Taharah (ritual purification), Salah (prayer) and the hardship of changing clothes every time.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The urine of a baby boy should be sprinkled with water as long as he does not yet eat solid food. But if he is nourished on solid food, the clothes or anything that are soiled with his urine must be washed. Clothes or anything soiled with the urine of a baby girl should be washed whether she eats solid food or not yet.

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The ruling principle in this regard is the Hadith reported by Al-Bukhari, Muslim, Abu Dawud and others. Following is the wording of the Hadith as reported by Abu Dawud in his Sunan according to his Sanad (chain of narrators) on the authority of (Um Qays bint Mihsan that she brought her little son who has not yet eaten solid food to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) sat him on his lap, and he urinated on his garment, so he called for some water and poured it (over the soiled area), but did not wash it.) Abu Dawud and Ibn Majah reported that the Prophet (peace be upon him) said: (The urine of a baby girl should be washed and the urine of a baby boy should be sprinkled over with water.) In another narration reported by Abu Dawud: (The urine of a baby girl should be washed and the urine of a baby boy should be sprinkled over with water as long as he has not yet eaten solid food.)

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2536

Q: I am a father of young children who often urinate and soil their parents' clothes.

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I, for example, want to perform Hajj or 'Umrah. What is the ruling on the special clothing of Ihram (ritual state for Hajj and 'Umrah), the only garment I then have, if soiled with the urine of my baby - bearing in mind that urine is Najis (impure) and that I cannot wash Ihram clothes at the time when I am in a state of Ihram? My wife is more likely to be exposed to the urine of her baby. However, both of us find it difficult to wash our clothes as we are in a state of Ihram. What should we do? May Allah reward you with the best!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Sunnah contains Hadiths indicating the rulings on the urine of a baby boy or girl: ﴾Um Qays bint Mihsan narrated that she brought her little son who has not yet eaten solid food to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) sat him on his lap, and he urinated on his garment, so he called for some water and poured it (over the soiled area), but did not wash it.﴿ Related by the the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah).

It is also related on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾The urine of a baby boy should be sprinkled over with water and the urine of a baby girl should be washed.﴿ Qatadah commented, "This (rule) applies as long as they have not yet eaten solid food; once they start to eat solid food, then it must be washed in both cases." Related by Ahmad and Al-Tirmidhy who classed it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

Accordingly, you must wash off the urine that splashes onto you from a baby girl or boy who has started eating solid food. In case it is the urine of a baby boy who has not yet eaten solid food, it will be sufficient to sprinkle water over his urine and there will be no need to wash or wring out the garment. The same applies to Ihram clothes; it should be washed if soiled with the urine of a baby girl or that of a baby boy who has started eating solid food, and can only be sprinkled with water if soiled with the urine of a baby boy who has not yet started to eat solid food.

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Moreover, if you have no clothes other than the Ihram wear, you can sprinkle water over it if soiled with the urine of a baby boy who has not yet started to eat solid food. You will have to wash the part of your clothing that gets soiled with the urine of a baby girl or boy who has started to eat solid food but in a secure place that protects you from uncovering your 'Awrah (private parts of the body that must be covered in public) in front of other people, unless it be your wife.

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The third question of Fatwa no. 4514

Q: What is the ruling when a baby urinates on the person carrying it while offering Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This person must stop the Salah, and wash off the urine if the baby is old enough to eat solid food (not only nursing). If the baby does not yet eat solid food, one can thoroughly sprinkle water over the part of the clothes wetted by the baby's urine, then begin the Salah once again.

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The first question of Fatwa no. 6382

Q: In a case where a child enters, for instance, the sitting room while their garment or pants have some wetness, and they sit on a bed or on their father's lap; what is the ruling on such wetness?

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I was confused until I felt extreme difficulty and there is neither might nor strength but in Allah! As the days go by, the sitting room and guest room is no longer useable for sitting in or performing Salah (Prayer) because of our child's wet clothes. What is the ruling on something like this, i.e. the condition of the child or the sitting room?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In the case where someone touches a child who is wet because of Najasah (impurity), if such wetness leaves a damp trace, and the child is a young girl or a boy who is old enough to eat solid foods; then they should wash the parts of the body and clothes that got soiled along with the place that got wetted. But if the child is a young boy who has not yet eaten solid foods, some water should be sprinkled over the place of impurity, for it is authentically reported on the authority of Aby Al-Samh (may Allah be pleased with him), the servant of the Messenger of Allah (peace be upon him), that the Prophet (peace be upon him) said: ("The urine of a baby girl should be washed and the urine of a baby boy should be sprinkled over with water.") (Related by Abu Dawud, Al-Nasa'iy and Ibn Majah). However, in a case where there is no wetness, the original state of the body and place is Taharah (purity) which cannot be overruled unless there is substantial Najasah.

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The third question of Fatwa no. 8540

Q: If a garment or part of it gets wet with the urine of a baby girl, then it is placed on a seat for example, will this seat become Najis (impure)? If so, how should we purify it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a garment becomes wet with the urine of a baby girl, and then it is placed urine-wetted on a seat, then it will defile the thing over which it is placed, and it must be purified by washing it with water. However, if the garment is not wet, then it will not defile the thing over which it is placed.

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The fourth question of Fatwa no. 5310

Q: Some Muslims come to the Masjid (mosque) to offer Salah (Prayer) while their clothes are stained with blood. When they are advised to remove the blood, they reply that it is the blood of a sacrificial animal whose meat is Halal (lawful) and its blood does not invalidate Salah. Is this statement true or not? Is it permissible to offer Salah when a person's skin or clothes have been stained with blood or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Taharah (purity) as well as permissibility are the basic rule of things. Nothing should be declared Haram (forbidden) or Najis (impure) unless there is evidence for it. There is no absolute correlation between what is forbidden and what is impure; everything impure is forbidden, but not everything forbidden is impure.

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The Noble Qur'an indicates that prohibition of blood is absolute as well as conditionally restricted, and the absolute can be interpreted through the restricting condition. Allah (Exalted be He) says (what means): ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴿ and ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood﴿ The prohibition of blood in the first Ayah is absolute, whereas in the second Ayah it is conditional upon being "Masfuh [poured forth blood]." Al-Qurtuby said: "The scholars are unanimously in agreement that blood is forbidden and Najis. It must not be eaten or benefited from." He also said, "Allah (may He be Exalted and Glorified) here states (in Surah Al-Baqarah and Al-Ma'idah) the absolute prohibition of blood and restricts this prohibition in Surah Al-An'am by using the phrase ﴾poured forth﴿

The scholars have unanimously agreed on interpreting the absolute prohibition stated here (in Surah Al-Baqarah) using the restricted prohibition. In other words, the blood stated here - in Surah Al-Baqarah - means the blood which is poured forth. Because the blood mixed with the meat is not forbidden according to the Ijma' (consensus of the scholars), as is the case with the liver and spleen, consensually agreed on." Through this we learn that blood in between the meat that may stain the skin or the clothing of person is not Najis, because it is not 'poured forth blood.' But it is more appropriate for Muslims to clean themselves from this dirtiness and to avoid accusation of being repulsive or having stains of Najis blood, which is the poured forth blood (Masfuh). It is worth mentioning here that scholars are of the view that a small amount of poured forth blood is excused.

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The fourth question of Fatwa no. 6386

Q: Is the blood of animals that are lawful to be eaten according to Islamic law, such as sheep and cows, Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Masfuh (spilled, poured forth) blood of slaughtered animals whose meat is lawful to be eaten like sheep and cows is Najis (impure); whereas, the blood remaining in the veins and meat of the slaughtered animal is Tahir (pure).

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Fatwa no. 1629

Q: After my wife delivered a baby, one of my friends paid me a visit but he refrained from entering my house claiming that when a woman is in postpartum period, it is not permissible for anyone to eat from the food she makes with her hands. He considers her physically and practically impure, a matter that makes me doubt my living. Could you kindly tell us the answer? As far as I know, women in postpartum period are forbidden to offer Salah (prayer), observe Sawm (fast), or recite the Qur'an.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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A woman does not become Najis (impure) due to menstruation or puerperium, nor does it become prohibited to eat with her or to be intimate with her, but without having vaginal intercourse with her. It is also Makruh (reprehensible) to intimately touch the part of her body between the navel and the knee, because of the Hadith related by Muslim on the authority of Anas (may Allah be pleased with him) that the Jews used to abandon eating with their wives during their menses, upon this the Prophet (peace be upon him) said: ("Do everything except having conjugal intercourse.")

Moreover, Al-Bukhari and Muslim reported on the authority of 'Aishah (may Allah be pleased with her) that she said: ("During my menses, the Messenger (peace be upon him) used to ask me to wear an Izar (garment worn below the waist), and then he would fondle me.") In conclusion, the prohibition of Salah, Sawm, and reading the Qur'an during menstruation and puerperium has no bearing on eating with her or eating from the food she prepares.

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The second question of Fatwa no. 6354

Q: We have a Christian maid. Is it permissible for us to let her wash our clothes?Would they be pure in this case and can we wear them or not? Should we accept the presents that she brings us when she returns from travel?

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A: All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. **To proceed:**

It is permissible for you to wear the clothes she washes and irons. However, you should invite her to Islam, may Allah guide her at your hands. There is nothing wrong with accepting the gifts she offers you as long as they are lawful for which you should thank her. But if she refuses to embrace Islam, you should replace her with a Muslim maid, especially in Arabia, because the Prophet (peace be upon him) recommended that the Kuffar (disbelievers) should be expelled from there. The Hadith mentioned in this regard involves the Jews, Christians and other sorts of Kafirs (non-Muslims).

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The seventh question of Fatwa no. 4679

Is it permissible for a woman and her husband after having conjugal intercourse to touch anything before taking Ghusl (ritual bath)? In such a case, does whatever they touch become Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible for someone who is Junub (in a state of major ritual impurity), whether man or woman, to touch different things like clothes, plates, pots, etc before taking Ghusl (ritual bath). A Junub person is not Najis and so nothing is defiled by their touch. The same is true of menstruating and postpartum women. Their body and sweat are Tahir (pure).

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The things which they touch with their hands also remain pure. Only the discharged blood is Najis (impure).

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The second question of Fatwa no. 9009

Q 1: Is it permissible to wash the head using camel urine and to offer Salah (Prayer) with it on the head?

Q 2: Is it permissible to wash the head using sheep urine and to offer Salah with it on the head?

Q 3: Is it permissible to perform Salah in sheep pens?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: The urine of animals whose meat is permissible to eat is Tahir (pure) and if it is used on the body for some purpose, there is nothing wrong with praying while having it on.

Second: it is permissible to offer Salah in sheep pens, because some authentically reported Hadiths indicate this.

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The fourth question of Fatwa no. 5566

Q: Please explain to me the following Hadith: The Prophet (peace be upon him) was asked about the pools between Makkah and Madinah which were frequented by beasts of prey, dogs and donkeys as to whether such pools can be used for Taharah (ritual purification) or not, so he (peace be upon him) said: ("To them belongs what they have carried (of water) in their stomachs and the remnant is for us a purification.") (Related by Ibn Majah)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** The phrase: "and the remnant is for us a purification" is mistated and the original wording of it is: "and that which remains is for us a purification". **Secondly:** The Hadith means that the drinking of these animals from the water of such pools does not prohibit using the remaining water after the animals have drunk from it. It is permissible to use such water for drinking, performing Wudu' (ablution), taking Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge), and removing Najasah (impurity) from clothes, the body, and floor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 8052

Q: What is the majority ruling on water left over by mules, donkeys, beasts and birds of preys?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The preponderant opinion is that water left over by mules, domestic donkeys, beasts of preys such as wolves, tigers and lions, and birds of prey such as hawks and kites is Tahir (pure). That is what Abu Muhammad ibn Qudamah (may Allah be merciful to him) verified in [Al-Mughny], and it is the opinion supported by Shar'y (Islamic legal) evidence.

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The second question of Fatwa no. 6386

Q: Are stains of Maniy (spermatic fluid) on clothes considered as Najasah (impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Maniy is intrinsically Tahir (pure). We do not know of any evidence denoting its impurity.

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The third question of Fatwa no. 11560

Q: I woke up to find that I had a wet dream, would this make my garments impure?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Discharge of Maniy (spermatic fluid) as a result of having a wet dream and similar causes does not defile the clothes on the person who experiences a wet dream, even if it falls on them, because Maniy is intrinsically Tahir (pure). However, it is prescribed that the spotted parts of the clothes should be washed with water to maintain purity and remove uncleanness.

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The second question of Fatwa no. 4262

Q: What is the difference between Maniy (sperm/vaginal secretions) and Madhiy (thin white viscid fluid secreted when having sexual thoughts or desire)? Which of them necessitates taking Ghusl (ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly,** the difference between Maniy and Madhiy is that Maniy in the case of men is a thick white fluid, and in the case of women it is thin and yellow. Madhiy, on the other hand, is a thin, white, sticky fluid that is emitted when engaging in foreplay, thinking of or desiring intercourse, or because of a look and the like. Madhiy is emitted by men and women alike.

Secondly, Maniy necessitates Ghusl, while Madhiy necessitates washing the penis and testicles,

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performing Wudu' (ablution) like that performed for Salah (prayer), in addition to washing it off from the body and clothes.

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The third question of Fatwa no. 3135

Q: There is no shyness in matters of religion. I am a man who frequently discharges Madhy (thin white viscid fluid secreted when having sexual thoughts or desire). When I perform Wudu' (ablution), I wash the parts I think were soiled with Madhy. However, I suspect that there might be other places which are not clean yet. Is my Salah (Prayer) valid, if I just suspect, but I am not sure? Does Madhy have the same ruling as urine; if a person does not protect himself from it, he thereby incurs sin and deserves punishment?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic state of the body and clothes is Taharah (purity), whereas contingent doubt counts for nothing. If you wash the place you think is soiled with Madhy, you can offer Salah and there is no sin upon you. As for Madhy itself, it is Najis (impure). If you discharge Madhy, you should wash your whole penis and testicles, and sprinkle water over the part of your body and clothes that were soiled with Madhy, as the Prophet (peace be upon him) ordered 'Aly to wash his penis and testicles, perform Wudu' after discharging Madhy, and sprinkle water over the soiled parts of his clothes.

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The fifth question of Fatwa no. 8540

Q: What are the Wadiy and Madhy discharges? How can a person purify himself from them? Do they occur during sleep?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Wadiy is mostly discharged after urination. It is a white thick fluid that resembles the Maniy (spermatic fluid) in thickness, but differs from it in turbidity, and it is odorless. Madhy is a white, tenuous, viscous fluid that is discharged when engaging in foreplay, thinking of or desiring intercourse, or because of a look and the like, at the abatement of desire. A person may not feel the discharge come out, but it is discharged at the onset of sexual desire. It is experienced by both men and women. Both fluids (Madhy and Wadiy) are Najis (impure) and invalidate Wudu' (ablution). Therefore, when such secretions are discharged, the soiled parts (of body and clothes) must be purified with water and the person must perform Wudu'. Discharge of Madhy also necessitates washing the whole penis and testicles with water.

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The seventh question of Fatwa no. 8863

Q: if the clothes of doctors get soiled during a delivery or get blood on them, is it permissible for them to offer Salah (Prayer) in these clothes? It should be noted that it is difficult for them to change their clothes for each Salah due to the requirements of their work.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

They should have some clean clothes with them to change into to perform Salah in. This is not difficult to do.

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The first question of Fatwa no. 5866

Q: What is the ruling on the secretions that come out of the vagina? Do they have the same ruling of Wadiy (a thick white secretion discharged after urination)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

They come under the same ruling as urine. Therefore, a woman who experiences such discharge must perform Istinja' (cleansing the private parts with water after urination or defecation), then the Islamically prescribed Wudu' (ablution), and then wash the part of her body or clothes soiled with the discharge.

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Fatwa no. 3153

Q: I read the Indonesian Viletta magazine issued in Feb.11, 1980. This magazine receives news from The Islamic World Magazine issued in Jumadah 12, 1399 A.H. from Makkah. I read that some of the cleaning agents are made from lard such as the soap called Camay and Palmolive and a toothpaste called Colgate. This is a rampant issue in all corners of Indonesia. People have discussed the truthfulness of this and the ruling on this issue a lot. Therefore, I would like to pose to you the following questions:

(1)

Does this news have an authentic source?

(2)

Is it obligatory on us as soon as we hear such news, without ascertaining the truth, to give up using these products and wash vessels seven times, using in one of them pure dust - as is the case with removing major impurity in Shaf'y Madh-hab (School of Jurisprudence) followed by most of the Indonesian people? Should we perform again all the Salahs (prayers) we did while using such impure things?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Firstly: We have not received any reliable information that some of the cleaning materials are made from lard such as

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Camay and Palmolive soaps or Colgate toothpaste. We have only heard rumors about them.

Secondly: The basic rule is the purity of these things. Therefore, we are permitted to use them until we receive truthful information from reliable sources that they are made of lard or the like of impure things that are prohibited to use, then they become unlawful to use. But if the news is no more than a rumor that has not been verified, then it is not obligatory to avoid using them. Thirdly: Anyone who becomes certain that cleaning agents are mixed with lard must avoid using them, and must wash whatever things became impure through using them. As for prayers offered during the time of using these cleaning agents, one is not required to perform them again, according to the soundest opinion of scholars in this regard.

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Ruling on menstruation and postpartum periods

(Part No. 5; Page No. 388)

Duration of the menstrual period

Fatwa no. 2176

Q: Usually my monthly period lasts for nine or ten days. After I become pure and start doing the house chores, I bleed once more but intermittently, which confuses me. Therefore, I would like to know the exact duration of the menstrual period. If it comes back after elapse of the time stated in Shari'ah that a period may last, is it permissible for me to fast, pray, and go to the Haram to make 'Umrah (Lesser pilgrimage)? Is it permissible for me to use pills to stop my menstrual period during the month of Ramadan. Is this permissible or Haram (prohibited)?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions. First: The duration of your menstrual period is the length of time your period usually lasts, which in your case is nine or ten days. When the bleeding ceases after these nine or ten days, you should take Ghusl (ritual bath) and then you can pray, fast, or circumambulate the Ka'bah during Hajj or 'Umrah, or do any supererogatory acts of worship. It will also be lawful for your husband to have intercourse with you. The bleeding that returns after elapse of the usual duration of your period due to your engagement in household chores or for any reason is not menstrual blood, rather it is due to some sickness or a kind of abnormal non-menstrual vaginal bleeding, which does not prevent you from Salah (prayer), Sawm (fasting), Tawaf (circumambulation around the Ka'bah) or other acts of worship. You should wash it off like any other kind of Najasah (impurity) and perform Wudu' (ablution) for every Salah. Then, you can offer Salah, Tawaf and recite the Qur'an.

Second: It is permissible for you to use pills to stop the monthly period during Ramadan, if it is not harmful to your health, does not cause sterility or a disorder in the monthly period because sometimes pills may lead to continuous bleeding. Otherwise, it is Haram (unlawful) to use them.

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In this regard you are enjoined to refer to experts and trustworthy doctors.

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The first question of Fatwa no. 8844

Q: A woman whose menstruation sometimes lasts for five days, sometimes six days, sometimes four days, and sometimes three days; is it permissible for her to observe Sawm (Fast) and Salah (Prayer) in case that her bleeding stops after only two days or should she wait until the end of the usual period of her menstruation? Guide us on this please. May Allah reward you with the best.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In case a woman bleeds for one day or a few days then the bleeding stops and she sees that she is pure, she should perform Ghusl (ritual bath); then start observing Salah and Sawm. She should not wait for any specific number of days after seeing that she is in a state of purity. Since she is pure, Salah is obligatory for her, contrary to the menstruating woman who should not offer Salah or observe Sawm during the days of her menstruation. Once she is pure she should perform Ghusl (ritual bath); start offering Salah and observing Sawm. When the bleeding returns, she should stop performing Salah and Sawm so long as she is menstruating and so on.

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Menstrual disorder

The sixth question of Fatwa no. 6908

Q: A woman may notice a flow of blood at the usual time of her menstruation, then the blood stops and she gets completely purified from her menstruation for two days, then she notices that blood starts to flow again. Is the blood she notices on the first two days deemed menstrual blood? Should she offer Salah (Prayer) then?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The blood she noticed on these two days, at menstruation time, is menstrual blood. She should wait during them for it is impermissible to offer Salah on these days. As for the other two days on which she saw that she was in a state of purity, Salah must be observed during them after taking Ghusl (ritual bath). As for the last two days on which the bleeding returned, she should stop offering Salah, because it is menstrual blood.

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The yellow and brown discharge

The third question of Fatwa no. 11607

Q: Sometimes I have light-colored yellowish discharges at times other than menstruation and I stop offering Salah (Prayer) because of them. However, sometimes I overlook these discharges and offer Salah. What is the ruling on this action?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The yellow or brown discharge women find after the end of their period is not menstrual blood. They have to offer Salah, observe Sawm (fast) and it is lawful for their husbands to have intercourse with them. This is based on the report narrated by Al-Bukhari in his Sahih and by Abu Dawud in his Sunnan on the authority of the well-known Sahabayyah (early Muslim women who lived at the time of the Prophet), Um 'Atiyyah (may Allah be pleased with her) who said: ("We used not to regard the yellow or brown discharge after purification as being anything that mattered.") (This is the wording reported by Abu Dawud)

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The fourth question of Fatwa no. 278

Q: A breastfeeding woman stopped bleeding three months after giving birth. After that, she used to have slight nocturnal bleeding which would stop in the daytime. After she fasted two days, she started bleeding again. Then she had her regular monthly menstrual bleeding. Is her Sawm (Fast) during those two days, when she had nocturnal bleeding, valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you have mentioned, that she had this kind of bleeding

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during the night only, then her Sawm is valid during these two days. Neither her nocturnal bleeding during these two nights nor the return of bleeding have any effect on the validity of her Sawm during these two days.

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Menstruation of pregnant women

The third question of Fatwa no. 7278

Q: Does a pregnant woman menstruate or not? I have read a Hadtih that was narrated by 'Aishah (may Allah be pleased with her) stating that the pregnant woman does not menstruate. However, I found another Hadith, that was also narrated by 'Aishah in which she said, "If the pregnant woman sees blood, she must leave Salah (prayer)", which opinion is the stronger?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Fuqaha' (Muslim jurists) have differed as to whether a pregnant woman menstruates or not. However, the more correct of the two opinions is that she does not menstruate during her pregnancy. This is because Allah (Exalted be He) has made the 'Iddah (woman's prescribed waiting period after divorce or widowhood) of a divorced woman the passing of three consecutive menstruating periods to ensure that she is not pregnant. Thus, if the normal state had been the menstruation of the pregnant woman, Allah would not have stipulated menstruation as a waiting period to verify that there is no pregnancy.

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The first question of Fatwa no. 10653

Q: A pregnant woman experiences non-menstrual bleeding during the noble month of Ramadan. In spite of that she continues to offer Salah (Prayer) and observe Sawm (Fast), is this right?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The blood that a pregnant woman discharges is not menstrual; rather it is irregular non-menstrual vaginal bleeding. Thus, this woman has to perform Wudu' after the start of the due time of every Salah and offer Salah. It is also permissible for her husband to have conjugal intercourse with her. She should fast Ramadan and not make it up later.

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What is permissible and impermissible for a menstruating woman

The second question of Fatwa no. 1545

Q: We would like to know more about the opinions concerning the woman's Sawm (Fast) and Salah (Prayer) during menstruation.

(Part No. 5; Page No. 394)

We heard some legal evidence in this regard, and we want to know the most correct of them.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

When a woman has her menstrual period, she must stop offering Salah and observing Sawm until she is purified, then she should make up for the days in which she broke her Sawm in Ramadan, but she does not need to make up for the prayers she missed, based on what is reported by Al-Bukhari and others regarding the clarification which the Prophet (peace be upon him) gave about the lack women have in religion, for he (peace be upon him) said: ("Is it not true that when she menstruates, she neither offers Salah nor observes Sawm?") Supporting evidence is also found in the Hadith reported by Al-Bukhari, Muslim and others on the authority of Mu'adhah that she asked 'Aishah (may Allah be pleased with her) saying: ("Why is that a menstruating woman has to make up for the missed days of Sawm (fast), but not for the missed Salah (prayers)?" 'Aishah (may Allah be pleased with her) said, "Are you a Harori (from Harowraa village where Khawarij lived: some sects of Khawarij obliged women to make up for missed Salah during menstruation period)?" She said, "No, I am not. I am just asking." 'Aishah said, "When we experienced this (menstruation) (at the time of the Prophet, peace be upon him), we were commanded to make up for the fasts but we were not commanded to make up for the prayers.")

This is out of the Mercy and Kindness of Allah (Exalted be He) towards women, for Salah has to be performed five times a day, while menstruation happens once every month; therefore, Allah exempted women from the obligation of praying and making up for the missed prayers due to the hardship that this would impose. However, as Sawm is prescribed only once a year (during the month of Ramadan), Allah exempted women from fasting during their menstrual periods and commanded them to make up for the missed days of Sawm after these periods are over to achieve the Islamic legal benefit of this.

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Fatwa no. 3684

Q: Is it permissible for a menstruating woman to offer Salah (Prayer)? Is it permissible for a person to have conjugal intercourse with his wife on the night of 'Eid-ul-Adha (the Festival of the Sacrifice) and that of Laylat-ul-Qadr (the Night of Decree)? When is it unlawful for a Muslim husband to have intercourse with his wife?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Firstly: It is not permissible for a menstruating woman to offer Salah as long as she is menstruating. A menstruating woman is exempted from the duty of offering Salah and she is not required to make up for the Salah she missed after the end of menstruation. Once the menstruation period ends, the woman has to perform Ghusl (ritual bath) and offer the duly current Salah.

Secondly: It is forbidden for a husband to have intercourse with his wife in the vagina during her menstrual period but he may be intimate with her elsewhere. It is lawful for him to have intercourse with his wife on the night of Laylat-ul-Qadr or 'Eid-ul-Adha. But it becomes unlawful for him if he assumes Ihram (ritual state) for Hajj, unless after his Tahalul (removal of the ritual state) for Hajj by throwing pebbles at the stone pillar of Al-'Aqabah on the day of 'Eid-ul-Adha, Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj), Sa'y (going between Safa and Marwah during Hajj), and by shaving or cutting hair; or after his Tahalul (removal of the ritual state) for 'Umrah by performing Tawaf, Sa'y, shaving or cutting the hair. The same ruling applies if his wife has assumed Ihram for Hajj or 'Umrah, even if the husband himself is not in the state of Ihram.

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The second question of Fatwa no. 3377

Q: What should a woman do when she has her monthly period and she is unable to offer Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A woman is exempted from offering Salah during her menstrual period. In fact it is prohibited for her to offer Salah during menstrual days and she is not required to make up for the Salah she missed after she is purified from menses out of Allah's Mercy and Grace, to make things easy for women. It is authentically reported that the Prophet (peace be upon him) addressed women saying: ("Is it not true that when she menstruates, she neither offers Salah (Prayer) nor observes Sawm (Fast)?" The women said, "Yes." He said, "This is the lack in her religion.") (Agreed upon by Al-Bukhari and Muslim). It is also authentically reported that Mu'adhah asked 'Aishah (may Allah be pleased with her) saying: ("Why is that a menstruating woman has to make up for the missed days of Sawm (fast), but not for the missed Salah (prayers)?" 'Aishah (may Allah be pleased with her) asked, "Are you a Harori (from Harowraa village where Khawarij lived: some sects of Khawarij obliged women to make up for missed Salah during menstruation period)?" She said, "No, I am not. I am just asking." 'Aishah said, "When we experienced this (menstruation) (at the time of the Prophet, peace be upon him), we were commanded to make up for the fasts but we were not commanded to make up for the prayers.") Related by Al-Bukhari, Muslim and the Compilers of Sunnan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah).

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The third question of Fatwa no. 2443

Q: What is the wisdom behind making up for Sawm (Fasts) and not for Salah (Prayers) missed during menstruation?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: It is the obvious duty of every Muslim to obey the Commands of Allah and avoid all that which He has forbidden; whether or not they perceive the wisdom behind the command or prohibition, while believing that Allah does not command or prohibit anything but for the own good of His servants. All the Laws of Allah (Exalted be He) have wisdom behind them, only known to Him, of which He reveals to His servants what He wills, for believers to increase thereby in Iman (faith); or keeps the wisdom behind them hidden, for believers to increase in submission to His Commands, and obey out of faith in Him.

Second: It is known that there are Five Obligatory Daily Prayers enjoined to be performed during the day and night, which will be difficult for a menstruating woman to make up for. On the other hand, Sawm is due once a year and menstruation may last for a day or two only. Indeed, truthful are the Words of Allah, Almighty, Who says (what means): ﴿Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).﴾

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The fourth question of Fatwa no. 6948

Q: Is it permissible for a menstruating woman to enter the Masjid (mosque)? What is the evidence for this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A menstruating woman is not permitted to enter the Masjid, except by way of passing by or crossing through it, if she needs to, like the case of a person who is junub (in a state of major ritual impurity), for Allah (Exalted be He) says (what means): ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿

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Fatwa no. 1844

Q: A person had sexual intercourse with his wife during her menstruation or after menstruation or postpartum period but before she performed Ghusl (complete ritual bath) out of ignorance of the ruling, should he pay Kaffarah (expiation)? If so, how much is it? If the wife gets pregnant from this intercourse, will the child be illegitimate?

(Part No. 5; Page No. 399)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Having sexual intercourse with a menstruating woman in her vagina is Haram (prohibited) because Allah says (what means): ﴾They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath).﴿ He who does so should seek Allah's forgiveness, repent to Him, and give a Dinar (old Arab coin that equals 2.975 grams of gold) or half a Dinar in charity as expiation for what he committed. It is reported by Ahmad and the Compilers of Sunan with good Isnad (chain of narrators) on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾"He who has conjugal intercourse with his wife while she is menstruating should give a Dinar or half a Dinar in charity."﴿ So, whichever one you give in charity, it will suffice you. The Dinar is 4/7 of the Saudi pound. For example, if the Saudi pound equals 70 Riyals, you should pay 20 Riyals or 40 Riyals to the poor. It is not permissible for the husband to have sexual intercourse with his wife after purity - cessation of menstrual blood flow - but before performing Ghusl, for Allah (Exalted be He) says: ﴾therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ Allah (Glorified be He) does not permit having conjugal intercourse with menstruating women until the menstrual blood ceases to flow and they purify themselves through Ghusl. Any husband who has sexual intercourse with his wife before she takes Ghusl, will be a sinner and must pay expiation. If the wife gets pregnant due to having intercourse with her while she is menstruating or after menstrual blood ceases to flow but before she takes Ghusl, her child must not be called illegitimate, but it is a legal child.

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The fifth question of Fatwa no. 1216

Q: Is it permissible for women to use medication that prevents menstruation during Ramadan?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for women to use medication to prevent menstruation during Ramadan in the case that trustworthy experts amongst physicians and the like ascertain that doing so neither harms woman's health nor has a bad effect on pregnancy organs. However, it is better that women do not use such medications. Allah has given women a Rukhsah (concession) not to observe Sawm (Fast) when they have their menstrual period in Ramadan, and has prescribed for them to make up the missed days of fasting, and has chosen this for them as religion.

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The third question of Fatwa no. 1367

Q: What is the ruling on women using pills that prevent menstruation during Ramadan or Hajj to be able to do the acts of worship?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

We know of no objection to this act as long as it is intended for the said purpose and results in no harm to her health. Allah knows best.

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The second question of Fatwa no. 6259

Q: My wife has not had her monthly period for over five months, and she is not pregnant according to tests and medical examinations. The doctor has prescribed pills for her so that she can have her period. Can she take these pills?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for her to take the pills as long as the doctor affirms that they do not have effects that are more harmful than or equal to the benefit of taking them.

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(Part No. 5; Page No. 402)

The first question of Fatwa no. 4794

Q: In the present time, women use contraceptives such as pills and the loop. Physicians give women two tablets before having contraceptive pills or loop in order to make sure that there is no pregnancy. In this case, women bleed for two days if she is not pregnant. Does this blood that comes out on certain days have the same ruling as menstruation with regard to giving up Salah (Prayer), Sawm (Fast) and conjugal intercourse? Moreover, the time of this blood is not the regular time of menstruation. Menstruation time may increase due to using such means and can reach three weeks in certain cases. Some women bleed for three weeks. Blood stops for only one week per month. This blood has the same characteristics of menstrual blood and also the blood that comes out after taking these two tablets to ensure that a woman is not pregnant. What is the ruling on the time of bleeding that may reach three weeks? Is it the same as menstruation or should she commit to the time of her period before using these contraceptives whether it is seven or ten days?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the blood that comes out after taking these two tablets is the menstrual blood that is distinguishable and known to women, then it is menstruation that obliges women to stop observing Salah and Sawm. Otherwise, it is not considered to be menstrual blood that prohibits Sawm, Salah, or conjugal intercourse. This is because this blood comes out due to taking these tablets.

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The third question of Fatwa no. 9423

Q: Is it permissible for me to apply henna to my hands and hair during the time of my menstrual period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for you, for the basic principle in this regard is permissibility since there is no Shar'y (Islamic legal) text to the effect of prohibition.

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Istihadah

The second question of Fatwa no. 6495

Q: What is the ruling on the blood that comes out of a woman outside the menstrual or post-partum period? Should she make up later for the days in which she experiences such blood during the daytime of Ramadan?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions.

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If the blood referred to above comes out of her during the daytime in Ramadan and it is not menstrual blood or postpartum blood, she is obliged to observe Sawm (Fasting) and Salah (Prayer). She must not stop observing Sawm or Salah, and she does not need to make up later for the days in which she observed Sawm and Salah while having Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

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Fatwa no. 10891

Q: My wife and I wanted to perform Hajj. So, I bought pills for her to delay menstruation until the end of Hajj, and the pills worked. We ended the rites of Hajj and she did not have her period. However, on 17/12/1407 A.H., she got her period and the bleeding continued until the date of writing this letter 23/2/1408 A.H. Doctors had previously told her that these pills might cause problems. Now, is this bleeding regarded as menses or not? Is she obliged to perform Salah (prayer) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The bleeding that continues for such a long period of time is not considered menstruation, but is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Your wife should stop praying during the number of days every month on which she used to have her regular period, at its usual time. After the end of that period, she should take Ghusl (ritual bath) and offer Salah. She should perform Wudu' (ablution) for each Salah. Moreover, she should use something to help stop the bleeding, according to her ability.

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Any obligatory daily prayers she missed during days other than her period should be made up for.

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Rulings on urinary incontinence

The first question of Fatwa no. 3942

Q: I frequently feel drops of urine coming out of my penis while offering Salah (prayer) and often during other times. I do not know whether they are categorized as Najasah (impurity) or not. If the former is the case, it will be difficult for me to remove it. What should I do? What is the ruling on it? How can I get rid of this problem?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, that drops of urine often come out of you while offering Salah and during other times, their coming out during Salah does not invalidate your Salah. However, you have to place something to impede urine drops from reaching your body, clothes or praying place. Although such drops are Najis (impure), they are pardoned because removing them imposes additional difficulty and hardship. Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ Moreover, the Prophet (peace be upon him) said: ﴾"When I command you to do something, do as much of it as you can."﴿ Furthermore, such a disease may be treated through consulting specialized doctors. You will have to perform Wudu' (ablution) for every obligatory Salah along with its supererogatory Salah. Finally, you have to be on your guard against Waswasah (insinuating or obsessive thoughts) for they are nothing but the work of Satan, who may deludingly make a person believe that some drops of urine have come out when it is not the case. May Allah cure you of all that ails you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6676

Q: What is the ruling on a man who suffers from continuous urinary incontinence? Should he perform Salah (Prayer) or rather wait until Allah cures him of this disease, then he can make up for the prayers he missed?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This man must offer Salah in his present condition. He should perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) when the prescribed time of every Salah begins. He should also put some sort of a piece of cloth on his penis so as to protect his clothes, body and Masjid (mosque) from being defiled by his urine.

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The second question of Fatwa no. 8136

Q: A man suffers from urinary incontinence that occurs after urination and lasts for sometime. If this man waits until the incontinence stops, he will miss the Congregational Salah (prayer). What is the ruling on this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If he knows that the incontinence will stop, it is impermissible for him to pray in that state in order to earn the reward of Congregational Salah. Rather, he should wait until the urine stops, then perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) and offer his Salah afterwards, even if this makes him miss the prayer in congregation. He should also hasten to perform Istinja' and Wudu' immediately after the due time of prayer begins in the hope that he will be able to attend the Congregational Salah.

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Fatwa no. 8696

Q: Three years ago, I suffered from a malignancy in the prostate gland and I had to undergo an operation. Another year later, I suffered from urinary incontinence. Now I cannot control the discharge of urine which made me use a nylon sack. However, urine often leaks out while I am standing in Salah and I do not feel it. I have traveled to London, then to America, and finally to Germany but I cannot find a cure for my case.

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I am keen on offering prayer in congregation. I ask your Eminence to guide me as to what I should do with regard to Salah. Besides, what shall I do if I want to go to Makkah to perform 'Umrah (lesser pilgrimage). May Allah reward you with abundant good.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, there is nothing wrong with your Salah and doing Tawaf (circumambulation around the Ka'bah) even if some urine comes out of you, so long as it is dripping continuously, because you come under the same ruling as urinary incontinence patients. So you have to perform Istinja' (cleansing the private parts with water after urination or defecation) when the time for every Salah comes, then make Wudu' (ablution) for Salah, after which it will not matter what comes out of you until the due time for the next Salah comes.

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Fatwa no. 8773

Q: I am an eighty-eight year old man. My problem is that I suffer from urinary incontinence to the extent that urine leaks out without me feeling it. Please, Your Eminence, give me a Fatwa on whether I can give Sadaqah (voluntary charity) instead of offering Salah (Prayer). I am afraid my Salah is not valid, as I perform Wudu' (ablution), then urine begins to leak out without me feeling it, and then I stand to offer Salah. Is there any kind of Sadaqah which makes up for Salah? What is it? How much is it? Is it paid in the form of money or other things of value? Please advise me, may Allah reward you.

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, you should perform Wudu' for each Salah when its time is due and you intend to offer it. The dripping of urine while you are offering Salah does not invalidate your Salah because it is due to the illness you are suffering from. You do not have to pay Sadaqah, and it does not make up for Salah. You have to offer Salah in the way mentioned at the beginning of the answer.

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Fatwa no. 2469

Q: When I perform Wudu' (ablution) for Salah (prayer), I break wind a lot, which makes me suppress the release of gas in order not to pass wind before Salah. I find great difficulty in doing so, but if I do not do that, I will pass wind and my Wudu' will become invalid. I would like to find a solution for this case. Should I perform Wudu' and then ignore whatever comes out of me after that or not? May Allah protect you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You should try to avoid passing wind until you offer Salah. But if you cannot prevent the passing of wind and it is continuously released as you described, then you have to perform Wudu' when you intend to offer Salah. Anything that comes out after that will not invalidate your Wudu' as long as you are at the time of prayer. For one of the basic rules of Shari'ah (Islamic law) is that hardship brings ease.

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The tenth question of Fatwa no. 5276

Q: If a person breaks wind continuously, what are the parts that should be washed at the time of Salah (Prayer)? Does breaking wind invalidate Wudu' in that case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic rule is that breaking wind invalidates Wudu'. However, if a person breaks wind continuously, they should perform Wudu' for each Salah when they intend to offer it. If it occurs during Salah, it does not invalidate Wudu' and they should continue praying until they complete their Salah. This is out of Allah's Mercy towards His slaves and to make things easy for them and remove hardship, as Allah (Exalted be He) says (what means), ﴾Allâh intends for you ease﴿ He also says, ﴾and has not laid upon you in religion any hardship﴿

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The first question of Fatwa no. 5211

Q: I suffer from flatulence and excessive wind which prevents me from performing Wudu' (ablution) except when the due time for Salah (prayer) begins. If I pass wind while praying, what is the ruling on my Salah? I have taken several medications, but to no avail. Am I permitted to perform Wudu' before Jumu'ah (Friday) Prayer by one or two hours, to earn the reward promised for that action? Please enlighten me.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, that you suffer from continuous release of intestinal gas; you should perform Wudu' for every Salah after the beginning of its due time, and there is no harm in what is passed out of you afterwards. As for Jumu'ah Prayer, you should perform Wudu' for it before the Khatib (preacher) starts delivering the Khutbah (sermon) to be able to listen to it and then perform Salah.

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Fatwa no. 1179

Q: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque). I used to suffer from rectal cancer. I underwent a successful APER (abdominoperineal excision of rectum). The diseased area of bowel and anus has been removed and a colostomy has been stitched to the skin through a stoma in the abdomen,

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fecal waste passes through the colostomy and is collected in a pouch that sticks to the stoma. A nylon pouch is stuck to the stoma every day so as to prevent release of wind, sweat, or any foul thing. The pouch is removed every other day to wash the stoma well and then it is replaced by another pouch. Is it valid for a person like me to lead Muslims in Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The excrement expelled from your body and drained into the nylon pouch nullifies your Wudu' (ablution), whether secreted in small or large amounts. Like a person who suffers from urinary incontinence and a woman with Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), you should perform Wudu' as a prelude to every Salah. You are, however, pardoned for wearing during Salah this waste-collecting pouch containing Najasah (impurity) and for your excretion of fecal material voided into the pouch during Salah. However, it is not permissible for you to lead others in Salah, be it obligatory or Sunnah (supererogatory).

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The seventh question of Fatwa no. 7011

Q: When I perform Wudu' (ablution) and go to the Masjid (mosque), I discharge Madhy (thin white viscid fluid secreted when having sexual thoughts or desire). Is my Salah (prayer) valid or not? Given that after I take Ghusl (ritual bath) and go out, it is discharged without sexual arousal; do I have to take Ghusl each time?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If it is discharged continuously, it is considered incontinence. You have to perform Wudu' for each Salah when its time is due. Your Salah is valid, even if it is discharged during the Salah. If this discharge does not occur frequently, you should perform the Shar'y (Islamically prescribed) Wudu' each time it comes out after washing the penis and testicles, but you do not have to take Ghusl.

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(Part No. 5; Page No. 415)

Postpartum period

Fatwa no. 1821

Q: After twenty-two days of postpartum hemorrhage, he had sexual intercourse with his wife. Later, he heard some shaykhs of Masjids (mosques) saying that a woman who has not completed the period of postnatal bleeding but the bleeding has stopped, may perform Ghusl (ritual bath) and observe Salah (prayer). He is asking about the ruling on having sexual intercourse with the wife before the end of her postpartum period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The majority of scholars are of the opinion that the longest postpartum period is forty days and their nights, based on the report of Abu Dawud and Al-Tirmidhy on the authority of Um Salamah (may Allah be pleased with her) that she said: ("At the time of the Messenger of Allah (peace be upon him), the postpartum woman would wait for forty days.") Al-Daraqutny related on the authority of Um Salamah that (She asked the Prophet (peace be upon him), "How long should a woman wait (stop praying and fasting) after she gives birth?" He replied, "Forty days, unless she sees that she has become pure (from postpartum blood) before that.") Abu 'Isa Al-Tirmidhy said: Scholars comprising the Prophet's Companions and their Followers unanimously agree that a woman who has just given birth must stop offering Salah for forty days, unless she sees that she is pure before the end of that period. If she does, she should perform Ghusl and offer Salah.

The ruling on having sexual intercourse with a postpartum woman is that it is as prohibited as with a menstruating woman. He who does so should seek Allah's forgiveness, repent to Him, and give a Dinar (old Arab coin that equals 2.975 grams of gold) or half a Dinar in charity as Kaffarah (expiation) for what he committed. Ahmad and the Compilers of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) reported with a good Isnad (chain of narrators) on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said that the husband who has sexual intercourse with his wife during menstruation: (should give a Dinar or half a Dinar in charity)

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The Dinar is 4/7 of the Saudi golden pound. For example, if the Saudi pound equals 70 Riyals, you should pay 20 riyals or 40 riyals to the poor. But if sexual intercourse with your wife happened during a cessation of postpartum blood after she was purified by taking Ghusl, there is no sin on you even if she has not completed the forty days.

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The second question of Fatwa no. 3923

Q: Can the postpartum period continue for more than forty days? Should Salah (prayer) that was missed during menstruation or postpartum periods be made up?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The bleeding that continues for more than forty days is not considered part of the postpartum period, rather it is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). A woman after the elapse of forty postpartum days has to take Ghusl (ritual bath) and then she can pray and fast Ramadan. Moreover, she has to place cotton pads etc. over the vulva to prevent any leakage of blood, and to perform Wudu' for each and every Salah (prayer). With regard to the Salah missed during menstruation or postpartum periods, she is not required to make up for them. However, she has to make up for the fasts she missed in Ramadan when she stopped fasting due to her menstruation or postpartum periods. If the bleeding she sees after the forty days is due to her menses, she should neither pray nor fast.

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The fourth question of Fatwa no. 4514

Q: If postpartum bleeding stops before the completion of forty days, is a woman permitted to perform Ghusl (ritual bath) and offer Salah (Prayer) even if this bleeding returns before the forty days are over?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a woman in the postpartum period sees that she has become pure before the forty days are over, she should take Ghusl and then observe Salah and Sawm (Fasting), and her husband may have sexual intercourse with her. If the bleeding continues after the fortieth day, she should consider herself as having the same ruling as Tahir (ritually pure) women, because forty days is the maximum postpartum period length according to the more correct of the two scholarly views. The blood which continues after the forty days are over is considered irregular bleeding that takes the ruling of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) unless it coincides with the time of her menses, then she should regard it as menstrual blood and she must not observe Salah or Sawm, and it becomes Haram (prohibited) for her husband to have sexual intercourse with her.

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Fatwa no. 1795

Q: a woman had a miscarriage in the third month of her pregnancy during Ramadan, so she broke her Sawm (Fast) for five days due to the presence of blood after the miscarriage. although she continued to have blood in her vagina, she then continued with her Sawm and Salah (Prayer) for twenty-five days. Were her Salah and Sawm valid? It should be noted that in this situation, she performed Wudu' (ablution) for every Salah and she has remained in this situation up until now, finding blood and moisture in her vagina. She said that she used to use contraceptive pills that stopped her conceiving and having menstrual periods before she became pregnant.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, and the woman miscarried in the third month of pregnancy, the blood is not considered as postpartum blood, because what she lost in the miscarriage was an `Alaqah (small lump of flesh) and not a completed fetus. Consequently, her Sawm was valid and her Salah was too, even if she finds blood inside her vagina, as long as she performs Wudu' (ablution) before every Salah, as was mentioned in the question. She has to make up for the five days on which she missed the Sawm and Salah. This blood is considered to be Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

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The first question of Fatwa no. 2012

Q: If a woman miscarries, does she have to make up for the Salah (Prayers) and Sawm (Fasts) she missed from the time of bleeding before the miscarriage or does she fall under the same ruling as the menstruating woman? If there is no bleeding, what will the ruling be? If she had a miscarriage, will she be considered in postpartum period or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a woman suffers miscarriage of a fetus that is just a clot or a little lump of tissue with no discernible human features, she will not be considered in postpartum period. Whatever blood she passes before or after the miscarriage is considered abnormal vaginal bleeding. So, she must observe Salah and Sawm in spite of the presence of that bleeding; she only has to perform Wudu' (ablution) before offering every Salah. She must keep herself clean from the blood by placing a cotton pad or something of the kind. If the miscarried fetus has developed human features, then she falls under the ruling of postpartum women and she must stop observing Salah and Sawm. It will also be unlawful for her husband to have sexual intercourse with her until she is purified, or forty days elapse. If she becomes pure before the passage of forty days, she has to take Ghusl (ritual bath) and then observe Salah, Sawm, and it becomes lawful for her husband to have sexual intercourse with her.

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The fourth question of Fatwa no. 8597

Q: Some women find hardship in delivering their babies. Therefore, physicians may be forced to perform a caesarean to make delivery easy.

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In this case, the baby comes out from a place other than the vagina. What is the Islamic ruling on those women with regard to postpartum blood? What is the Islamic ruling on the Ghusl (ritual bath) that they should perform?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

They come under the same ruling as women in postpartum period. If they bleed, they have to stop performing Salah (Prayer) and Sawm (Fasting) until they become pure. But if they see no blood, then they can observe Salah and Sawm as other Tahir (ritually pure) women.

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The fourth question from Fatwa no. 4123

Q: If after a pregnant woman gives birth to her baby she does not experience postpartum bleeding, is it permissible for her husband to have sexual intercourse with her? Can she offer Salah (Prayer) and Sawm (Fasting) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a pregnant woman gives birth without postpartum bleeding, she should perform Ghusl (ritual bath), offer Salah and observe Sawm. Her husband can have sexual intercourse with her but after she takes Ghusl (ritual bath), because in most cases there is usually some blood, even if it is little, which is discharged while or after giving birth to a baby.

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Fatwa no. 7694

Q: is it permissible for a man to have sexual intercourse with his wife after thirty or twenty-five days of her giving birth, or must he wait for forty days? Some people say it depends on the condition of the wife while others say that she should complete forty days. I do not know who I should listen to. Kindly help us, may Allah bless you to guide us to what is best. May Allah reward you.

A: Praise be to Allah Alone, and peace be upon Prophet Muhammad, his family and Sahabah (Companions).

It is not permissible for a husband to have sexual intercourse with his wife during her postpartum period which is forty days after giving birth, unless the postpartum bleeding stops before the completion of that period. If so, it is permissible after she makes Ghusl (ceremonial bath). If the bleeding resumes before the forty days are over, it is Haram (prohibited) for her husband to have sex with her; during such period she should stop performing Salah (Prayer) and Sawm (Fast) until the forty days pass or until the bleeding completely stops.

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The tenth question of Fatwa no. 7141

Q: Is it permissible for a husband to be intimate with his wife, without having vaginal intercourse with her, during the postpartum period before the passage of forty days, even if she is still bleeding?

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A: All praise be to Allah alone and peace and blessings be upon His Messenger and upon his family and Companions.

Yes! It is permissible to do so. But the Sunnah in this regard is to ask her to tie a waist-wrapper, for it was reported that 'Aishah (may Allah be pleased with her) said: ("During my menses, the Messenger (peace be upon him) used to ask me to wear an Izar (garment worn below the waist), and then he would fondle me.") (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 9520 Q: We know a woman who suffered a miscarriage without any cause, (it was Allah's Decree). Can her husband have intercourse with her directly after that or should he wait for forty days (postpartum period)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the organs of the fetus are formed, i.e. hands, feet, or head are discernible, it is prohibited for the husband to have sexual intercourse with his wife as long as bleeding continues over a period of forty days; however, he can have sexual intercourse with her during these forty days, if the blood ceases and she performs Ghusl (ritual bath). In the case where the organs of the fetus are not formed yet, the husband is permitted to have sexual intercourse with his wife even if there is discharge of blood, because it is not considered postpartum blood. Rather it is an abnormal vaginal bleeding, which, while experiencing it, the wife is permitted to observe Sawm (Fast) and Salah (Prayer) after performing Wudu' (ablution) for every prayer, and it becomes lawful for her husband to have sexual intercourse with her.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4952

Q: After giving birth and starting the postpartum period, I had a Dilation and Curettage surgery causing me to bleed for only three days after which I became pure as there was no discharge of blood for five days during which I performed Salah (prayer). Although objected to by some people, I did not heed it and went on performing Salah. The bleeding resumed after the five days had passed, I stopped performing Salah for a period of time that I do not know. However, discharge of blood ceased again but I did not perform Salah this time on account of suspicion about being impure as the stoppage of bleeding was accompanied by a discharge of a yellow fluid. Because those living in the surrounding areas are not qualified to answer my inquiries in this regard, I did not ask anybody and remained in this perplexed state of mind for an unknown number of days. It was all through Allah's predetermination that I asked Shaykh 'Aly Mushrif the Imam of the Masjid (mosque) of Qiba', who gave me the Fatwa that I have to perform Salah based on the Hadith reported on the authority of Um 'Atiyyah Al-Ansariyyah who said: ("We used not to count the brownish or yellowish discharge after purification as anything.") **Afterwards, I performed Salah regularly till the postpartum period was over. What I want to ask about is: what should I do regarding the number of Salahs I did not perform, out of ignorance of course; do I have to make up for the Salah I missed, bearing in mind that I do not know their exact number, and how should I make up for them? Give me a Fatwa, may Allah guide you to that in which there is good for Muslims!**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your performance of Salah during the five days in which blood ceased to discharge is valid and even obligatory. However, performance of Salah is neither obligatory nor valid during the period within forty days of giving birth in which blood is discharged, for being part of the postpartum bleeding. The period in which a white and yellowish fluid was discharged needs to be detailed. To clarify, if a white, not dark, fluid is discharged directly following bleeding, it will be judged to be pure. In such a case, if it is followed by a discharge of a yellowish fluid, it will make no difference and both kinds of discharges come under the same ruling as urine. This is based on the statement of Um 'Atiyyah (may Allah be pleased with her), ("We used not to regard brownish or yellowish discharge after purification as anything that mattered.") However, if a yellowish fluid alone or accompanied by a white fluid discharges directly following bleeding within the period of forty days, it is part of postpartum bleeding and performance of Salah during this period is neither obligatory nor valid.

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The third question of Fatwa no. 5172

Q: Does a woman have to make up for Salah (Prayer) and Sawm (Fasting) after she gives birth or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A woman must not observe Salah or Sawm while she is menstruating or in her postpartum period.

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If menstrual or postpartum bleeding stops during the days of her menstruation or postpartum period, she should take Ghusl (ritual bath), perform Wudu' (ablution), offer the Salah that is due at that time and observe Sawm. As for the Salah or Sawm she missed during the days she was menstruating or having postpartum bleeding, she should make up for Sawm only, not Salah.

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The second question of Fatwa no. 13160

Q: A woman's postpartum bleeding stopped after the forty days were over. She then performed Ghusl (ritual bath) and was completely purified. After ten days, she saw a few drops of blood and did not offer Zhuhr (Noon) Prayer because of it. This bleeding was outside the time of her monthly period; and after elapse of the time of the following five obligatory prayers, the bleeding stopped. Is she obliged to make up for the missed six prayers regardless of the discharge of blood occurring outside the menstrual period? Or is she exempted from these prayers?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A postpartum woman who sees some drops of blood after ten days of being purified from postnatal bleeding and outside her menses, should not stop offering Salah (Prayer) or observing Sawm (Fast), because this blood is irregular vaginal bleeding. Thus, she has to make up for the Salah missed during the days these drops were discharged.

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The first question of Fatwa no. 8230

Q: is a woman who miscarries during the first four months of pregnancy considered to be in a postpartum state or should she perform Salah (Prayer) regularly?

A: A: Praise be to Allah Alone, and peace be upon Prophet Muhammad, his family, and Sahabah (Companions).

If a woman miscarries in the fourth month in which the fetus's features can be identified, then the discharge is considered postpartum bleeding. She should not perform Salah (Prayer) or Sawm (Fast) until she is purified, nor should she have sex with her husband. However, if the miscarriage occurs during the first three months, the discharge will not be considered postnatal bleeding; subsequently, she should perform Sawm, Salah and her husband is permitted to have sex with her as long as no human features could be identified in the miscarried fetus.

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